

MAZDÂISM

IN THE LIGHT OF

VISHNUISM

IN FOUR DISCOURSES

*Read before the Anthropological Society of Bombay,
on 25th September 1912*

BY

• 35890

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1913 (A.C.)

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CORRECTION.

Page 27, line 28, for R.S. read S.R.
 " 31, " 18, " hortatory " hortatory
 " 31, " 22, " seiver " seive
 " 83, " 15, " India " America.

ADDRESS

TO THE ANTHROPOLOGICAL SOCIETY,

TOWN HALL, BOMBAY,

25th September 1912.

The first Hindu gentleman who ventured to make some serious study of Mazdaism, was Rājārām Rāmakrishna Bhāgavat, St. Xavier's College, Esplanade, Bombay, 1904. And in this study he was assisted by Mr. K. R. Cama, the famous Parsi septuagenarian of those times.

I believe I now come next to him; and assisted too in my turn by Parsi gentlemen of generous instincts, but whose names I am forbidden to announce.

If the name of the first Hindu gentleman was Bhāgavat, here I stand, a Bhāgavat myself in religion; i.e., Vaishnava in other words. Hence the paper that is to be read is entitled Mazdaism in the Light of Vishnuism,—a parallel.

The large field of Zoroastrianism has, as usual with the enterprising instincts of Europeans, been explored by such persons as Anquetil du Perron, Spiegel, Westergaard, Bur-nouf, Darmesteter, Casartelli, Haug, Mills, Jackson, Justi, Tiele etc. But the West labours under serious disadvantages which do not exist in India. Except Nairyosangh, however, no Parsi, so far as I know, took seriously to Samskrit studies; and I know of no Hindu who ever gave heed to Zand. This is deplorable. A reliving feature however has appeared

in these days. Here is our venerable Mr. Jivanji Jamshedji Modi, Hon'y Secy: of the Anthropological Society and Secretary of the Parsi Panchayat Funds and Properties, assisted by the venerable Persian scholar Ervad Sheriarji Dadabhai Bharucha, bringing out all Neryosangh's Samskrit versions of Avestan literature. But I may here note that this Samskrit will as little be understood by Hindu Sâstrins, as one could understand the spirit of Zoroaster by reading the Western English translations found in the Sacred Books of the East Series. It is high time therefore for both Parsi and Hindu scholars to put their heads together and conduct well-planned campaigns into the unknown and mysterious regions of Zoroastrianism.

If you already do not know it, I beg to bring to your notice that there is a Government of India Samskrit Scholar, now completing his Samskrit Course in Germany, one of your own community, the son of Mr. Jehanghir Sorabji Tarapurvala, now living at Versova, a Bombay suburb. Let me express the hope that he may turn out to be our next Neryosangh. Lest his services, on returning to India, be pre-engaged by other bodies, I strongly commend him to the notice of the Parsi Panchayat so that he may not be lost sight of. Nor must I omit to mention here other gentlemen of the Parsi community, Messrs. S. D. Bharucha, Faridun K. Dadachanji, S. K. Hodivala, R. N. Munshi, and probably others, who are doing a great service to their community by their comparative study of the Gathas along with other religious literatures.

These preliminaries over, I have now to justify my paper before an anthropological Society.

Anthropology is defined to be 'the science of man and

mankind, including the study of man's place in nature, that is of the measure of his agreement with and divergence from other animals ; of his physical structure and psychological nature, together with the extent to which these act and react on each other ; of the various tribes of men, determining how these may have been produced or modified by external conditions, and consequently taking account also of the advance or retrogression of the human race.' If such then is the province of anthropology, my paper purporting to show some parallels between that section of mankind known as the Mazda-yasnians, and that section known as the Vishnu-yajnians, or Vaishnavas,—belonging as they do both to the same Aryan racial stem —more than falls within the purview of that science, viz., anthropology. I advisedly say : more than falls : inasmuch as the parallels which I purport instituting transcends even the plane of psychology, forasmuch as they pertain to the highest spiritual interests and aspirations of all mankind—the meta-physical plane.

Neither unity nor continuity must the reader look for in the treatment of my subject, for those are not the aim ; the aim being to present to him a number of parallels, disconnected from each other and yet having seeming links, the main object being to excite the interest of the student of comparative religion and philosophy as to the basic truths pervading all sections of humanity regarding transcendental themes. Otherwise my production is no better than an *olla podrida*. Yet that composition has its own taste !

At the request of Mr. Jamshedji Jivanji Modi, B.A., (Shams-ul-Ulma) the Honorary Secretary, a summary of these papers was read before the Anthropological Society on the 25th September 1912, and in greater detail before

the Theosophical Society, Blavatsky Lodge, Bombay, on 7th, 8th and 9th October 1912 at the request of its President Mr. J. J. Vimadalal, another Parsi gentleman. At the request of many Parsi gentlemen, the 1st Series consisting of Four Discourses has now been brought out in book form. Though I must admit to my lucubrations being crude, they do not lack earnestness, evoked further by the love I have experienced at the hands of many Parsi brothers. If this contribution to the literature of the day meets with warm reception at the hands of my countrymen,¹ and if my life should yet be spared for strenuous work, I may be encouraged to put my hand once more to such studies.

CAMP, BOMBAY.

A. Govindā'chārya Svāmin.

¹ To a question put by one of the members of the Islington Public Service Commission, sitting in India, (January 1913), Mr. S.P. Simha replied that literature to which

(I.C.S.) unpassed candidates might resort for a living—as suggested by the member—is unfortunately not a paying concern in India.

FOREWORD.

TWO solitary wanderers, starting from different points of departure, scale a high mountain range, veiled in mist, wrapt in cloud, and capped in snow—heights, impenetrably eclipsed from their feeble visions—yet undaunted scale, for the sheer delight of higher levels, lifted above the bald and banal, inane and jejune nether planes, trodden so long by their sore weary feet. One of these wanderers is a Mazda-yasnian, the other a Vishnu-yajnian. In their spiral ascent round nature's august, peaky, aye giddy pile, the two travellers encounter each other and forgetting their outer skin, look into the innermost recesses of their spirits and find to their agreeable surprise that they are not alien but akin. Rejoicing after the, mayhap, pre-projected (by the Lords of Karma) reunion, the champions summon up sufficient courage and confidence for further prosecution of their journey, not in the kithless isolation as heretofore but in spirit-ful fellowship, clasped hand in hand, and locked

heart to heart,—undismayed champions,—girding up their loins—determined to reach the blessed summits together, to meet God there face to face,—God, who is the Goal of Science, of Philosophy, of Religion. Instead of trudging alone heavy-hearted, the pilgrims now in twain step on light-hearted.

What may such rencontre, destiny-devised, prefigure? May be this:—

'Wherever two kindred spirits meet on earth, growing into one through their common qualities, and influencing and enriching one another through their different qualities, the communities, nations, or generations, to which they formerly belonged individually, enter into spiritual communion as well, increasing thereby the mental stores and powers of each other. The gradual formation and growth of states, the progress of science and art, of commerce and trade, the developement of all these spheres into larger and larger bodies harmoniously organized, is the consequence of numberless spirits living and moving among men and growing together into greater spiritual organisms.'

What are the following Discourses devoted to? To the investigation of fossilised flora imbedded in archaic rocks? or fossilised fauna similarly indelibly preserved in geological strata? If investigations of such non-sentient objects are of pre-eminent interest and value in the eyes of

² G. T. Fechner's 'On Life after Death' p. 54.

science, how much more it is of sentient objects, such as the arcane wisdom of the ancients, embalmed and enshrined in the strata of sacred literature bequeathed to us,—known as Scriptures or Revelations? To one such attempt then are the following Discourses devoted. The rest of the quaint story is told by the Discourses themselves. It must be clearly understood however that the story revealed is such as a Vishnuite finds—right or wrong is other people's concern to judge, on evidence provided, and argument advanced. If opinions differ and errors occur, remember what Milton said :—

‘ All opinions, all errors, known, read and collated are of much service and assistance towards the speedy attainment of what is Truth; ’

And what Dr. Geldner says :—

‘ Sometimes we may learn a lesson even from a mistake.’

MAISUR,
Veda-Griham, A. GOVINDÂCHÂRYA SVÂMIN.
Nov. 1912.

ABBREVIATIONS

Bh. G.==Bhagavad-Gîtâ.

J.R.A.S.==Journal, Royal Asiatic Society,
Great Britain and Ireland.

Ph. T.==Pahlavi Texts.

R.I.P.=Religion of the Irânian Peoples.

R.V.=Rig-Veda.

S.B.E.=Sacred Books of the East Series.

Sk.=Samskrit.

S.R.=Science of Religions.

Yn.=Yasna.

Yt.=Yasht.

Z.A.=Zend-Avesta.

MAZDĀISM

IN THE LIGHT OF

VISHNUISM

DISCOURSE I.

Preliminaries.

IT is to Eugene Burnouf we owe the first edition of the Zend texts, the critical restitution of the MSS., the outlines of a Zend Grammar with the translation and philological anatomy of considerable portions of the Zoroastrian writings. There have since been other zealous scholars who have followed up the lines traced by Eugene Burnouf.

How are Mazdaists and Vishnuites related? That is the question. They are as closely related, it may be said, as the Vedas and the Zend-Avesta. The all-pervading God, who therefore is Vishnu from *vishl*, to pervade, is the Vedic God. As Veda is related to Zend-Avesta, so is Vishnu related to Ahura-Mazda, and Vishnuites related to Mazdaists.

Geographically also the first two shoots of the

Aryan race are the Vedic Vaishnavas (=Vishnuites) and the Avestic Mazdaists. The Zend gutteral *h* is the Sk. sibilant *s*. The geographical name, e.g., *hapta-hendu* becomes *sapta-sindhu* or the Seven Rivers. This is the old Vaidika name of India, derived from Panjâb's (*i.e.* five water's) five rivers, together with the Sarasvati and the main river Indus or Sindhu, which gave the epithet Sapta-Sindhu.

Aryana Vaeja (Sk. Bija=seed)¹ or Arya-Vishaya must have been our common motherland whether that was in India or near Bactria. The kingdom of Bactria or Bahlika is mentioned in the *Uttara-Râmâyana* in connection with the name of Ila (probably the Elamites); and Pratishthâna-pura, which is in India, and Bactria in Iran, communicated with each other and seem to have been the old Aryâ'varta extending between these two points.² Hence the old Aryan origins

¹ Irân Vez [vide Abân Yasht 5. 17].

² I find, on page xlifi, *Introduct. to the Pahlavi, Gujarati and English Dictionary*, by Jamaspji M. J. Asana (Vol. I), the following account by Jamsetji Palanjî Kaparia:—"In the *Râmâyana*, *Mahâbhârata*, *Manusmriti*, and other books of the ancient Hindus, the ancestors of the Pârsis are in several places denominated 'Pahalvas' for their great strength and valour; and in the *Atharva Veda* (ita:), another book of authority among the ancient Hindus, the ancient Bactrians are called Ballik,

and their capital, Balakh, called 'Bahel,' or Bahagh. Sir William Jones (*Asiat. Res.*, Vol. II. Page 64), also quoted on p: 8. of *Desatir*, (translated by Mulla Firoz), concluded his *Discourse on the Parsis* thus:— 'Thus has it been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Irân long before the Assyrian or Pishdadi government; that it was in truth a Hindu Monarchy, though if any choose to call it *Gusen*, *Casdean*, or *Seyhiun*, we shall not enter into a debate on mere names; that it subsisted many cen-

have no need of being located somewhere in Central Asia. The old Aryana Vačja seems to have included Pratishtāna-pura, Bactria, Uttara-Kuru and Sambala, which included therefore all the Himalayan ranges and beyond; up to Urga north, Mongolia and borders of Manchuria to the east, Caucasus in the west, and the Vindhyas¹ in India. Tibet of course falls within these limits, as well as Afghanistan and Persia.

Separation came. Did Persians separate from Brāhmaṇas, or Brāhmaṇas from the Persians? We will let Max Müller answer this moot question, if we can call it at all "moot"—any longer. "Burnouf," he writes, "who compared the language and religion of the Avesta principally with the later, classical Samskrit, inclined at first to the opinion that this schism took place in Persia, and that the dissenting Brāhmaṇas immigrated afterwards into India. This is still the prevailing opinion, but it requires to be modified in accordance with new facts elicited from the Veda. Zend (Zand) if compared with classical Samskrit, exhibits in many points of grammar, features of a more primitive character than Samskrit. But it can now be shown, and Burnouf himself admitted it, that when this is the case, the Vaidika differs on the very same

turies, and that its history has been engrafted on that of the Hindus who founded the monarchies of Ayodhya and Indraprastha; that the language of the first Persian Empire was the mother (?) of Samskrit and consequently of the Zend and

Parsi, as well as of the Greek, Latin and Gothic, that the language of the Assyrians was the parent of the Chaldaic and Pahlavi.'

¹ See note A at end of Dis. course I.

points from the later Samskrīt, and has preserved the same primitive and irregular form as the Zend. I still hold, that the name of Zand was originally a corruption of the Samskrīt word *chhandas* (*i.e.* metrical language, *cf. L. scandere*), which is the name given to the language of the Veda by Pāṇini and others. When we read in Pāṇini's grammar that certain forms occur in *chhandas*, but not in classical language, we may almost always translate the word *chhandas* by Zend, for nearly all these rules apply equally to the language of the Avesta."

"In mythology also, the "nomina and numina" of the Avesta appear at first sight more primitive than in Manu or the Mahābhārata. But if regarded from a Vaidaka point of view, this relation shifts at once, and many of the gods of the Mazdaists come out once more as mere reflections and deflections of the primitive and authentic gods of the Veda. It can now be proved, even by geographical evidence, that the Mazdaists had been settled in India before they immigrated into Persia." [pp. 84-86 'Zend-Avesta.' Vol. I. *Chips.* 1868].

"The Arab conquest quenched the last sparks of Persian nationality; and the fire-altars of the Zoroastrians were never to be lighted again, except in the oasis of Yazd and on the soil of that country which the Zoroastrians had quitted as the disinherited sons of Manu"¹ [pp. 94-95 *Id.*].

What a curious episode in the whirligig of time,

¹ See note B at end of Discourse I.

that we Vaidika *Vaishnavas* actually received the Zoroastrians back into our bosom (India) in the year 732 after the battle of Nehavand in A. C. 642 and they as our guests bound themselves with the Brâhmanas never to kill cows, or eat flesh,¹ etc. [Do you know, Zoroastrians ! that the fire-ceremony to which Max Müller alludes above, and which is also our common legacy, is still safe with us Vaishnavas and which you Zoroastrians can still claim as your own ? I will come to this most important question later on].

Zend-Avesta.

NOT only is Zend-Avesta or Chhandas Avistak² kin to the *Chhandas* or the *Vedas*, even "works also," we are told, "like the *Bundehesh* and *Mino-khired* belong by language and thought to the same period of mystic incubation, when India and Egypt, Babylonia and Greece, were sitting together and gossiping like crazy old women, chattering with toothless gums and silly brains about the dreams and joys of their youth;

¹ See note C. at end of Discourse I.

² (*Chhandas-Avistako*). It would appear that Zend-Avesta is a wrong compound. It ought to be Avesta-Zand. Deriving *A-Vestu* from Sk. *vid.*, to know, and *Zand*, from Sk. *jna*, to inform, Avesta-Zand would mean Veda-gloss, that is either a version of the Veda, or a gloss on the Veda, the word Veda, coming from the same root as *vid.* [Vide p. x. *Pahlavi Texts*, Part I, S.B.E.] Also in

this connection it is interesting to note that A-Zend is the old Persian name for Sindh or India, according to *Desatir*, [see Book of *Zarthushht*, pp. 94-95 by Mulla Firuz]. In that case, Zend-Avesta would mean the Book of Knowledge from Sindh or India. The Indian sages Sankarâchârya [Senkerâkâs, Chengerengacheh] and Vyasa [Biras] are referred to in these pages as corroboratory evidence (pp. 95-96-108). I am aware of the authoritative

yet unable to recall one single thought or feeling with that vigour which once gave it life and truth. It was a period of religious and metaphysical delirium, when everything became everything, when Mâyâ and Sophia, Mitra and Christ, Vîraf and Isaiah, Belus, Zarvan and Kronos were mixed up in one jumbled system of inane speculation.” [Pp. 93-94 *Id.*].

Ahura-Mazda.

“UNABLE to recall one single thought or feeling ?”

Is that so ? So or not, shall we now sit together in our present state of rejuvenation, and recall, not one, but many such thoughts ? Let me begin with *Ahura-mazda*.¹ *Ahura-mazda* Samskrtised becomes *Asuramarda*; *h* is substituted by *s*, and *z* is substituted by *r* from such transformatory analogies as “duzukta” for example which is the Sk. “durukta.”

Now a side-thought here has to be introduced. If Brâhmanism is anything, it is Vedism, and Vedism is Vishnuism, the constantly iterated refrain of the

value of *Desatir*, and yet references thereto are not devoid of interest as implicating connecting links between India and Irân. Rev. L. H. Mills in the preface to *The Hymns of Zoroaster* (p. 7. 1909, K. & J. Cooper, Bombay) admits thus—“The object of these translations is to illustrate the fact that the Veda and Avesta are almost the same language, so that the Avesta may be considered as a Book of the Veda.” The best derivation of Avesta however is *Abhyasta*, that

which is constantly recited.—a word often used with *Amnâya*, i.e. the Vedas. The paper on this derivation written by Dastur Kaikobad Adarbad Nosherwan, Deputy High Prist of the Deccan, is of exceedingly high value. This is found included in the *K. R. Cama Memorial Volume*, by Jivanji J. Modi, B.A. 1900.

¹ The origin of this word is traced to Rig-Veda, viii—20-17:—*divo . . . asurusya redhasah* (*medhasah*?). Vide note A to Discourse II.

Vedas, say the Rig-Veda for example, viz. *Tad-vishnoḥ paramam-padam*, the Vishnu reappearing in the other Vedas and the Upanishads under his other cognomina: Nārāyaṇa, Krishna and a legion of other names. Like Shakespeare the dramatist is to the English people, is Amara-Simha the lexico-grapher to the Hindu people. He strings together the first three names here mentioned thus, in his Amara-Kosa :—*Vishnur-Nārāyanah-Krishno*. (Then comes Vaikuntha about which in the sequel). Like Vishnu the original becoming also the Vishnu of the Trinity, is Krishna the original become the incarnated Krishna, and he is Kāliya-Marda, in which is to be detected the Zoroastrian Mazda. Kāliya is a representative of the Asuras, i.e. Ahuras. Also if Ahur could be read as Ahi, (i.e. Azi or Azi Dahāka, or Ahi-Takshaka, belonging to the serpent class), then Ahi-Marda would be exactly the equivalent of Kāliya-Marda, Kāliya being a serpent. Another name of Vishnu is *Madhu-Marda*, where Madhu is an Asura, so that generically Madhu-Marda would be Ahura-Mazda. Vritraghma, either as a cognomen of Ahura-Mazda or as one of the latter's powers for good, has the same underlying idea, viz., evil-destroyer. The evil principle is always represented by the snake, and the good principle by the eagle (Garutman). The symbol of Vishnu, riding on the eagle, and the eagle clutching a snake in its claws, is the graph to express this grand truth of every religion, viz., evils' destruction, and good's triumph; and Ahi-Marda or Ahura-Mazda is a name which would exactly express this same truth.

Also if Auhr is transmutable into Ari, then *Ari-marda* is a name of Vishnu. The ideas which are further etymologically derivable from Ahura-Mazda, the meaning and the seed-word Aum, from which it seems to sprout, will all be developed in my subsequent Discourses. Also remarks under 'Universal Religion' in Discourse II, may be read. Hence you can trace in Ahura-Mazda the incarnated Krishna. Here *en evidence* is the most important factor of ancestral heredity. This is one great fact showing how Mazdaism and Vishnuism are related. I mean the *radical* Vishnuism, not the *sectarian* shibboleth this word has come to mean, like the old respectable word theosophy for example, having latterly unfortunately come to be associated with trickery, and Mahâtmâism !

We shall now further pursue the involvements of the word Asura. It is derived from *Asu* and *ra*. *Asu* *râti* 'ti = *Asurah*, would be its sense. *Asu* is life; and he who takes the life i.e. from the meaning of *ra* = *âdâne*, is *Asu-ra*. The life-taker is death, sin, evil. *Mazda* = *Marda* is that which, or he who, destroys. A standing controversy about Mazdâism is that it is a system of dualism in which the principles of evil and good are eternal, ever in conflict, and equally sharing between them the governance of the Cosmos. But a little reflection over the root-sense of the word Ahura-Mazda will reveal the fact that the theory of the eternal duality of two principles antagonistic to each other is hardly maintainable.¹

¹ See, *Religious Systems of the Parsis* by Jivanji Jamshedji

Zoroastrian Duality.

AS I have shewn above, Ahura-Mazda means evil-destroyer. It therefore by its radix shows that the ultimate persistence of good is the religion of Mazdāism, and that the elimination and eradication of what man has thought fit to christen as evil is in the power of Ahura-Mazda *qua* Ahura-Mazda? What Dr. Haug says is here pertinent, though what I have shown is radically imported by the very term Ahura-Mazda. He says:—"The opinion, so generally entertained now, that Zarathustra was preaching a Dualism—that is to say, the idea of two original independent spirits, one good and the other bad, utterly distinct from each other, and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology A separate evil spirit of equal power with Ahura-Mazda, and always opposed to him, is entirely foreign to Zarathustra's theology".¹

Is there after all an eternal Evil Principle, or the same personified as Ahriman or Angra-Maniyu, or a real superhuman personage so called, eternally warring against God or a Good Principle, putting the former to constant discomfiture? And what is to be the end of all? Is Spenta-Mainyu to give way to Angra-Maniyu, or the reverse? Spenta-Mainyu is either Ahura-Mazda himself or say his emanation or derivation or, metaphorically, his son or daughter; and if he is to hold the

Modi, B.A. (appearing also in the Volumes of the Parliament of Religions, Chicago 1893;) and p. 19 of *Zoroastrian Religion*

and Customs, 1893, by Ervad Sheriarji Dadabhai Bharuchā.

¹ *Vide*, p. 301 *Essays on the Parsis*, [3rd Edn, Trübner].

primacy over all existence, by hypothesis Angra-Mainyu cannot be independent, and so must logically be degraded and assigned some other *locale*. Vedânta exonerates God of all Authorship of Evil, for he is *par excellence* good, and the *habitat* of evil has therefore to be sought for elsewhere. The quintessence of Vedânta, the Bhagavad-gîtâ says clearly that in the mind of man is both his good and his evil. In figurative language, it tells us that the ‘mind is both the ally and the foe of man,’ and if man wishes to elevate himself, he must do so by ‘elevating his mind by his own mind.’ This is the 5th verse of chapter VII of the Bhagavad-gîtâ, the original of which runs thus :—

Uddhared âtmanâ “tmânam
Nâ “tmânam avasâdayet,
Âtmaiva hy âtmano bandhur
Âtmaiva ripur âtmanaḥ.

i.e., ‘Lift the mind by the mind alone, mind is the ally as well as the foe of the soul.’

The Vishnu-purâna enounces the same truth, in other words :—

Manâ eva mânushyânâm
Kâranam bandha-mokshayoh [VI. 7. 28.]

i.e., ‘The mind of man is the sole cause of man’s bondage as well as his redemption.’ Hence the Evil principle or Angra-Mainyu is in the mind of man; and what the man thinks, he speaks and does. Thought, Word and Deed are the sequential triad. Karma or concrete act has its origin in thought. As says the Veda ;—

Yan manasā dhyāyati, tad vācā vadati, tat
karmanā karoti.

i.e. ‘What is thought, is spoken, and is done.’ The thought is the germinal Karma. The duality of Karma, i.e. either good or bad is what is named in Mazdāism Spenta-mainyu and Angra-mainyu. The former is conscience or the godly monitor, or God Himself in man, or, call it, reflection of God in man; The latter is the power of the mind to prostitute its natural good disposition. Hence the Karma theory of Vedānta, while on the one hand it exculpates Godhood of the authorship of evil, discovers its genesis in the freedom vested in man through the faculty known as the mind. Stripping now the Avestan language of its symbolical or figurative picturing of moral and spiritual truths, you will find the correspondence with the Karma doctrine becoming apparent, albeit an explicit statement of the fact may fail to be discovered. I cannot do better than make a short excerpt from one of the wise men of the Parsis, R.E. Peshotan Sanjana, from his excellent treatise : *Zarathustra and Zarathushtrianism in the Avesta*; Pp : 142-143 :—

“ What is *Angra-mainyu*? Is it the name of a God equal or inferior to Ahura-Mazdā? The term *Angra-mainyu* denotes nothing but the evil spirit or thought of man. To show it we shall first see the uses and significations of this and other parallel terms; and then examine some passages, chiefly Yn. XXX. 3-6 and Yn. XLV. 2. [Z.A II. S.B.E].

"The word "angra" signifies "decreasing", "destroying", or "evil". Likewise "dregvâo" signifies "evil", "harmful", "injurious" or "false". Angra-mainyu and dregvâo-mainyu mean one and the same thing. They mean "evil spirit" or "evil thought". In Yasna LIII. 7, dregvâo-mainyu is undoubtedly predicated of man, and denotes the evil spirit or thought of man. Further, there are many passages where 'dregvâo' is singly predicated of man; but there is hardly a passage which clearly shows that 'dregvâo' alone or together with 'mainyu' is used to indicate an evil superhuman being. This makes it almost certain that in the 5th strophe of Yasna XXX, the saint means by dregvâo-mainyu, the human spirit or thought of evil. And since 'dregvâo-mainyu' and angra-mainyu are interchangeable, as is seen in the context of the above-mentioned strophe, 'angra-mainyu' must mean nothing more than man's evil spirit or thought. This conclusion is supported by the fact that like the words 'dregvâo' 'mainyu', 'angra' is also found predicable of man; 'angreng' singnifies wicked men in Yasna XLIII. 15."¹

In the face of this apodictic, all controversy about Mazdaism being *facile princeps*, an inexorable dualism of good and evil principles battling against each other from eternity to eternity, must be set at rest.

¹ The same truth more or less, is voiced forth in the Christian Scriptures, e. g. James I, 13. 14.

'Let no man say when he is tempted, I am tempted of

God. For God cannot be tempted with evil, neither tempteth he any man.'

'But every man is tempted, when he is drawn away of his own lust, and enticed.'

Again Ahura-Mazda is the ruler of the Physical World as also of the Spiritual World according to Mazdaism. [See P. 6. J. J. Modi's *Rel. Sys. Parsis*]. Let us examine another relation between Mazdaism and Vishnuism from this fact. If you open the pages of the Mahâbhârata [*Udyoga-Parva*, 69-5], this stanza will be found:—

Krishir bhû-vâcakas sabdo
 Nasca nirvriti vâcakah
 Krishnas tad-bhâva-yogâcca
 Krishno bhavati sâtvatah.

In this verse the derivation of the word Krishna is given. It is made up of *krsh*¹ which means Physical World, (i.e.) (that which is tilled), and *nas* = the Spiritual World. Krishna i.e. the original and radical Krishna is he who is the Ruler of both the Physical and Spiritual Universes. If Krishna is this and Ahura-Mazda has been stated to be such Ruler by Mazdaism, is there anything to preclude the equation or identity that ought to subsist between the two names, and both denoting but one Unit, like the one Sun, for example, shining over all? There cannot surely be two Gods for the Universe! The radical Krishna, like the derived Krishna, the Kâliya-marda, is therefore the same original Asura-Marda, the radically derived Ahura-Mazda as I showed a few sentences back.

¹ Cp. Karshvare=Sk: Kri-shîvala=Earth-sphere [Mihir Yasht, *passim*] i.e. Krish in both means what is ploughed, drawn, attracted. Therefore: Physical World.

Krishna¹ again is Love, Krishna is Bliss, Krishna is Blessed, as another derivation of the name shows. Turn once more to the pages of the Mahábhárata [Sánti-Parva—I4, 3, 49.] It is there written :—

Krisāmī medinīm Pârtha !
Bhûtvâ Krishnâyaso mahân
Krishno varnas ca me yasmât
Tena Krishnô' ham Arjuna !

i.e., Oh. Pârtha, i.e., Arjuna ! I become the steel-magnet and attract the earth. Hence I am called Krishna. By love and bliss, Krishna attracts us. If Ahura-Mazda by killing evil, does the same, this entity must be that. Again: 'I am called Krishna, O Arjuna ! because I am blue.' In other word's 'O white man, I am blue'. There is a story also in the R. V.² where Rudra and Vishnu drink poison together. Rudra took but a fraction of it and, as the Purâñas expand the story, Rudra's spouse Umâ dreading his death, prayed to Vishnu to save him from the fatal effects of the venom. Vishnu bade the poison halt at the throat of Rudra, who therefore became Nîlakantha, or black-throated, and

¹ There is great kinship between, not only the ideas, but the names as well, of Krishna, Kurush (Cyrus) and Christ. I shall revert to the word Cyrus in another place. But I may at once state here, that if Kurush (Cyrus) is not admissible, as being a historical personage, I would suggest for adoption instead the Avestan Personage Sraosha or

Sarosh. This is from Sk. v Srû, to hear, i.e. the Mediator like Krishna or Christ. All the attributes given to Sraosh are those of the Christos, says Bilimoria, [P: 178. Zoroastrianism in the light of Theosophy.]

² Rg. Veda X: 136. 7.—
*Kesi vishasya pâtrîna yad
Rudrena pibit saha.*

Vishnu drank all the rest of the poison and became Krishna, or dark throughout!¹ Krishna is therefore literally Ahura-Mazda, if poison be taken as the symbol of death, sin or evil. Krishna, using the word Arjuna in the stanza cited above, i.e. 'O, *white* man, I am *blue*,' is significant. If my brethren, the European, the American, the Persian, or the Moslem, are whiter than we the dark Krishnaites, i.e. Vishnu-vites, i.e. Brâhmanas, in cuticular pigment, it is figurative of blue India, the theatre of all religions, lending itself to the white peoples, to prove to them all the one religion behind all religions, as taught in the Bhagavad-Gîtâ, by the dark *Man* (Krishna) to the *white* people represented by Arjuna. It is "That great golden dawn of truth," as Max Müller wrote, "that there is a religion behind all religions."² Have we not this very day tangibly proved this by our gathering together in bonds of universal *love*,—whose name is Krishna? Here permit me to tell you that I am a member of the Universal Races Congress, London, one of the great objects of which is thus stated:—

¹ Legend gives the *white* color to Rudra, and *dark* color to Vishnu. Krishna the dark is thus the *sin-bearer*, and Arjuna is the soul cleansed *white* from sin. The meaning of Christ's crucifixion or victimisation for others' sins, has its archetypal root in Krishna. The Christian system of salvation rests on this one fact, but Christians conveniently

ignore it in the character of Krishna, see in His very name itself. The sin-bearing and burden-taking traits of Krishna are clearly enunciated by Krishna Himself in the Bhagavad-gîtâ, and summed up in the verse xviii. 66, about which in the sequel further.

² See Note D at the end of Discourse I.

"Encouraging between the peoples of the West and of the East, between so-called white and so-called colored people, a fuller understanding, the most friendly feelings, and a heartier co-operation". Here we are, actually a miniature Congress of such hopes! Are we not ?

Ahura-Mazda again is the *causa causorum*, or the Increase. Now consider the derivation again : 'the taker of life', as I showed already to be the meaning of Ahura. Ahura-Mazda then is 'the taker of the taker of Life'. In the Upanishads you will find such passages as :—

Mrityur dhāvati pancamam

Mrityur yasy opasecanam,

which is expanded in the Vishnu-Purâna as 'Prabhavati samyamane mamâ 'pi Vishnub' [III. 7, 15]. These mean that Vishnu or Krishna is the Death of death; and He is therefore literally Ahura-mazda, according to the meaning postulated of this name.

If *Ahura-Mazda* is thus by root, 'He who is hostile to evil'; by implication, He is the seat of all good qualities or attributes, such as Perfection, Immortality, Holiness, Benevolence etc. The word Nârâyana deals with this phase of the God-hood, expanded in the Brahma-sutra :—

Na sthânato 'pi parasy obhaya-

lingam sarvatra hi [III. 2, 11].

Ahura-Mazda therefore, *explicitly* 'the hostile to evil', is *implicitly* 'the allied to good'; and is therefore iden-

tical with Nârâyana, though the Rudra¹ aspect is predominant by the root. Nârâyana in his former aspect is Rudra, and in his latter aspect Vishnu. Vishnu cum Rudra is Nârâyana, and both these aspects were exemplified by the facts of Krishna the Incarnation, as may be seen from the Bhagavad-Gîtâ verse :—

Paritrânaya sâdhunâm
Vinâsâya ca dus kritâm.

i.e. 'for the rewarding of the virtuous and punishing of the vicious'.

To those who have spiritual insight, these matters are clear. "Happy is the man who knows that truth, in these days of materialism and atheism," says Max

¹ Mr. Shapurji Kavasji Hodivala, B.A. sends me in time his erudite paper on 'Zurathushtra and his contemporaries in the Rig-Veda', in which I find this corroboration P. 88.—"At pp. 151-153 (of her *Ancient Calendars and Constellations*), Plunket observes that Prof. Hommel maintained the high probability of the Median god Ahura-Mazda having been the representative of Vedic Varuna. She however considers Rudra to be a close parallel to Ahura-Mazda in view of the following passages:—

(1) R.-V., ii. 1. 6, त्वंरुद्रो अ-
सुरो महोदीवः । "Thou Rudra art the Great Asura of heaven." Here असुरमह् closely

resembles the Avestan *Ahura Maz-(da)*.

(2) Rudra is not only the wise and great Asura, he is above every thing else, celebrated in the Rig-Veda as an archer. "He has the sure arrow and the strong bow;" (*स्त्रिषुः सुधन्त्रा*). See R. V., v. 42. 11.

(3) He is "the divine Rudra armed with the strong bow and fast-flying arrows." (इमा रुद्रा यस्थिरधन्वने गिरः क्षिप्रेष्वदेवाय); See R. V., viii. 46. 1.

"I quite agree with Plunket that Rudra affords a closer parallel to the Avestan Ahura rather than Varuna.

Müller. I say, 'aye' to it. If Ahura-mazda is also the looker into the hearts of men, he is then *antaryāmin*, the *Holy Ghost*, and therefore again Nârâyana,¹ as the Brhâdaranyak-*opanishat* tells us. In this manner are relations between Mazdaism and Vishnuism traceable, though not by *nomina*, at least by *numina*.

Unity of Godhood and Evil.

ALL is Ahura-mazda's work, if Mazda by hypothesis is the One Creator. Then what the world calls good and evil must have their source in Him. This is as much a paradox of philosophy with the Mazdaists as with the Vishnuites. In the Hymn of the Rig-Veda-Khila, for example, occurs the verse:—

Devânâm dánavânâm ca
Sâmânyam adhi-daivatam,

i. e. '(God is) the common God of gods as well as demons,' corroborated by the Gîtâ, '*matta eva prithag-vidhâh*' (X. 5), i.e. 'From Me alone emanate all varieties'; and, '*mattas smrtir jñânam apohanam ca*' (XV. 15), i.e. 'Knowledge and its negation as well, are from Myself.' This paradox is again found amplified by St. Saṅghopâ in one whole Decad of his work the *Tiruvâimozhi*, viz VI. 3:—

Nalguravum selvam
Naragum suvargamum ây &c.

Leaving this paradox alone,² let me pursue the idea

¹ See Discourse III and note A on Nârâyanism thereto.

² I have expanded this sub-

physics of the Moral Law.

involved in the word Ahura-mazda which is, as it were, the sheet-anchor of this Discourse. It seems capable of further expansion. But that requires a thorough knowledge of the Original Scriptures. But one idea found in Sanjana's translation of Geiger¹ is of paramount importance to Mazdaists as well as to Vishuites. That idea is 'that the Sun is the body of Ahura-Mazda.' In the daily prayers of the Brâhmanas, the Sun is the body of Nârâyana according to the stanza :—

Dhyeyas sadâ savitri-mandala-
madhya-varti Nârâyanaḥ &c.

For further expansion of this theme, refer to Discourse III, under Gâyatri.

Zarvan Akarana.

BEFORE I leave this part of the subject, I may allude here at once to what I may on a future occasion expand, viz. the Persian doctrine of both Ahura-mazda, the Good Principle, and Ahriman, the Evil Principle, having Zarvan Akarana, as their Parent. Zarvan in the Avesta means the "Old One," and "Akarana" means self-made or self-existent. Zarvan then would be Sk. *Purâna*; thus the *Ancient Self-Existent* or the *Causeless*, would be the expressive or denominative expression for God. This would then be the *Purâna-Purusha* or *Anâdi-Brahman* of the Vedânta. Zarvan Akarana came to mean Boundless Time. This conception is also indigenous to Vedânta. To give one or two illustrations; Sri Krishna says in

¹ *Civilisation of the Eastern Iranian People*, Vol. I.

the Bh. G :—‘*Kalo’smi*, i.e. ‘I am time.’ In the Vishnu-Purâna I. 2 (*passim*) this same idea is prominently propounded. To the point is also the chapter on *Zravane Akarne* (Pp: 76 to 78 in N. F. Bilmoria’s *Zoroastrianism in the light of Theosophy*. Vide Discourse No. IV for further development of this theme.

There is one interpretation however of Ahura-Mazda which approaches the most closest to Vishnuism. There is a mannerism in some languages which prefixes *A* to words not indicating the privative at all by it. For example in Tamil, Ranga becomes A-ranga. This mannerism is detectable in the Persian also, for example : A-zend is used for Zend in verse 65, the Book of Zartusht, *Desatir* [P. 96 by Mulla Firuz]. A-hura then would be Hura, Hara, Hari ; and Ahura-Mazda is found, in Karda 12 of Mihir Yasht [Zend-Avesta, Part II. S.B.E.], to have a temple built for Mitra on the top of a high mountain called Hara or Hari. More about this term in the sequel.

Trinity etc

THE next idea I would touch upon is that of the Hindu Trinity, viz. the Brahmâ, the Creator, (the derived) Vishnu the Preserver, and Rudra the Destroyer. If Ahura-Mazda is *par excellence* the Mahâ-Vishnu, He is as Protector, Himself Vishnu, and his protective function pervades the acts of Creation and Destruction ; else these acts in themselves, dissociated from elements of protective permanence would be arbitrary and purposeless. In the language of metaphor, Vishnu

is the *antaryāmin* of Brahmá and Rudra. Destruction is the element of Impermanence ; and by virtue of it comes renovation. Would any one associate this ceaseless cosmic process with Evil ? Evil or not, the One God is the Author. Evil is a relative term, and there is no consensus of opinion amongst religionists as to its absolute character. To Vishnuism there is no Evil. Evil, it views, as Gods' method of re-adjustments. The process of re-arranging the cosmic gear when it gets out of order, is attended with what is called pain, which ethically viewed is punishment meted, but out of Divine Love. Mazdaism tells us in Yn. XXX-8., that such is the case. Mills' translation [S.B.E. Zend-Avesta, Part. III] is obscure, but F. K. Dadachanji's translation is clear [P. 145, *The Light of the Avesta*] :—“ Punishment (pain) will teach the sinful to deem Thee Ahura as the Divine Lord, with a pure mind &c.”¹ Children mostly cry. Nature must be questioned as to what organic developments she is carrying out by that process ? Wheat flour is kneaded and beaten on the stone, before it is turned into beautiful bread.² Now you have in Mazdaism or Zend-Avesta the two principles, the *mainyush*. In this word, the common ancestry of both Irānians and Indians in Manu,³ the arch-patriarch of the Aryan race, is visible. *Man*, to

¹ It seems imperative that the whole Zend-Avesta at least must be re-produced in such lucid and intelligible translations.

² Cp; the lines of G. Meredithe:

“ Those who bear up in spite of wrecks, and wracks,

Were seasoned by celestial blows and thwacks.”

³ See note B on Manu at end of this Discourse.

think, is the root, and in Man it survives in the far-off branch of the same Aryan family settled in various parts of Europe. 'Mainyush' may be rendered as spirit, as the learned scholar J. J. Mody tells us.¹ There are two such spirits Spenta-Mainyush and Angra-Mainyush. The one is the *Increasing* spirit, the literal meaning of the word *Brahmá* of the Vishnuic Trinity; Angra-Mainyush is really the *Ugra*-Mainyu or *angry* spirit, Rudra; the radical meaning of which is 'that which weeps.' Weeping is 'the *Decreasing and destroying*.' And these two spirits the Spenta-and Angra-Mainyushs are both under the control of Almighty Mazda or Ahura-Mazda. The roots of *Spentu* and *Angra* are traceable to Sk. *shvis*, to increase, i.e. *shivu=tantu-santane*² and *anka* to point, i.e. reduce. It seems to have been felt that in the hypostasis of the trinity, which Vishnuism groups under the class *Vyûha*, Ahura-Mazda's aspect as the Over-Lord or Mahâ-Vishnu, which Vishnuism calls the *Para*, was rendered obscure or occult. Hence the word *Akarana*³ was resorted to. *Akarana* meaning uncaused, i.e. *Para*, is thus clearly contrasted with the *karuna* or *karya*, the

¹ P. 8. *Religious System of the Parsis.*

² P. 9. *Ibid.* But Spenta is more akin to *Punya*, as I will show in the sequel.

³ The same kind of analytical reasoning was worked out by the south-eastern Aryans, who were the Irânians, that means, the Medes and the Persians. After having practi-

cally adopted what has been called the dualism of Ormuzd and Ahriman, a dualism which is really identical with the Indian dogma of Brahmâ the producer, they worked out their theory so far as to conceive the absolute and neutral principle, which they described as inactive (*akarana*). [P. 247. Burnouf's *Science of Religions*.]

effected or the first hypostasis or *Vyûha* derived from the *Para*. This confusion or difficulty presented itself to the Vedântins, and a set of Sûtras had therefore to be allotted in the Brahma-Sûtras by Vyâsa for the discernment of the antecedent or causeless principle from the sequent or involved, or effected hypostatic condition of it. That is :—

Kâryam Bâdarir asya
gaty upapatteh etc. [IV. 3. ff.]

The question of the Trinity is of the most philosophical significance. It is connected with the original Vishnuic Trimûrti or *Vyûha*, the Mazdaic first shoot of the Mainyush and Akarana, and the Christian trinity of Father, Son and Holy Ghost,—the idea of Rudra however receiving predominance, in the Mazdaic system, and of Vishnu (or Christ) obtaining predominance, in the Christian system. A good deal remains to be said on this subject. It is enough however to say in the words of Emilie Burnouf that : “an absolute being cannot develope itself by virtue of the law of emanation, unless it first assumes that second shape to which philosophers have given the name of hypostasis. The diversity of those hypostases does not permit any one of them to equal the Absolute Being in whom they reside ; it is their sum which equals Him. Again, when each hypostasis develops according to the same law, no single one of its modes is equal to it ; it is only equalled by the sum of its modes” [P. 78. R.S.]

If you ever come to study Vishnuism in all its

aspects, you will find these ideas expanded and systematised, for example the Six Primary Attributes of Para-Vâsudeva, being distributed by twos among the three *Vyûha* derivatives, or Secondary Hypostases viz., the Aniruddha, Pradyumna and Sankarsana.¹ The idea of Christ above alluded to was not born with the person, Jesus. That idea is itself one of the eternal order. It is the Vishnu or Krishna of the Vedas. After the Persian separation from the Brâhmaṇas took place and they settled down in their adopted land, Medo-Persia, it was the edict of Cyrus (Kurush) which recalled the Israelites from all quarters of the country where they had been scattered. The Israelites regarded Cyrus as their Liberator; and considered him worthy of being called the 'Christ' of God.² Krishna of India you will thus find passing through Cyrus—(Christ). If that does not suit, the Srosh (Crish) of Medo-Persia, filtering through Judaism, and fully blooming in Jesus, the Christ of Christianity, will answer. Cyrus the Elder is Kurush, who lived about the 6th Century B.C., Krishna lived about 3,000 B.C. May it yet be in the undetected mines of philology to unbosom to us one of these days the secret of the name of Krishna passing into Kurush, and Kurush into Christ? Such a transition is quite, in religions, of the possible, knowing how we are all kith and kin and so closely allied too as the Brâhmaṇas and the Persians are, in particular. I only suggest this philological correspondence but to lead to

¹ See Discourse IV on *Frajashi*. ² See *Ezra*, Ch. I,

the idea. The idea of the Christ is still further traceable in the term Sraosh which I have already noted. If there are our Israelite brethren here, here is an historical evidence showing how we are all bound by the golden chains of divine love,¹ which is prototyped in the Hypostasis of Sri Krishna ; for Krishna as explained already is the Universal Magnet, *Kârshnâyasa*, (or the Logos) to whom we are all attracted, though from different directions. Philology has no water-tight compartments. Hence, Akarana is also susceptible of being transposed to Åkarshana, or that which attracts, hence permitting another equation : Akarana = Krishna. The idea is implicit in the term Ahura-Mazda and explicit in Akarana.

Fire.

TH E idea of Fire to which I had said I would revert may now be taken up. Not Persians alone, all mankind nearly² are Fire-worshippers, but the Persians and the Vishnuites are however next-door neighbours in this respect. Fire is a Trinity. In the old Vedas, which is the trunk as it were, of all later ramificatory growths of religion, you will find Vishnu striding across three regions.

¹ Later on I shall allude to the attempt set on foot to bring the Israelites and the Christians together.

² Except perhaps the Moslems who hated Fire-worshippers ; but according to a story recorded in C. Field's *Mystics and Saints of Islam*. [Pp. 22-23], Hasan Basri said to his

neighbour Shamaun, a fire-worshipper : ' You have worshipped fire for seventy years, and I have never worshipped it. But when Shamaun died, Hasan Basri saw him in his dream : ' Wearing a crown of gold, clothed in raiment of resplendent beauty, and walking in Paradise.'

Trīmī padā vicakrame
Vishnur gopā adābhyaḥ.

[*Yajur-Brāhmaṇa* II. 4. 6.]

Vishnu is therefore *Fire* or *Agni* on the earth, *Sun* or *Savitr* or *Mitra* in the etherial or mid-regions, and the *Spirit* or *Vaikunthin*, who sheds love, life, light and all, over the Universe,—*Vaikuntha* being the *ne plus ultra* where :—

Na tatra sūryo bhāti na candra tārakam
 . . . Tasya bhāsā sarvam idam vibhāti,

[*Kath-ophanishat*, II. 5. 15.]

i.e., ‘Where no sun shineth nor the moon, . . . for, all this shines by Its own light.’

As Occidental Orientalists prefer to surmise, Vishnu is not merely the Sun, whose three strides indicate but the sun’s Eastern, Western and Meridian positions. Whereas the Oriental Orientalists understand by Vishnu what the term etymologically denotes viz., the *All-Pervader* and therefore he who strides in all the three regions of the Kosmos. The Fire of the Persians too is not merely the material *Agni* on earth. Their Fire is *Ahura-Mazada*, the “Killer of darkness” putting darkness here in the place of death, sin or evil, which is the import of *Ahura*, in the manner already shown. The mere terrestrial *Agni* or Fire is *avama* or the lowest manifestation, Vishnu the spirit being the *parama* or the Primal, as evidenced by the opening verse of *Aitareya-Brāhmaṇa* :—

Agnir vai devānām avamo Vishnū paramas
tad antarena sarvā anyā devatāḥ. (*passim*)

There are three Agnis recognised in the Brâhmanic ceremonial, the (1) *Laukikâ'gni*, (2) *Srautâ'gni*, and (3) the *Vaishnavâ'gni*. The first corresponds, (i.e., *Laukika*) to the terrestrial or physical Fire; the second, (i.e., *Srauta*) corresponds to the Fire, which is instrumental in procuring for the devotee the higher material regions, such as Indra's Heaven, Svarga etc., and is that which is originated by a friction of two pieces of wood, called the *Arani*. And the third Fire is the *Vaishnava*. The second Fire, the *Srauta*, was greatly in vogue, until Buddha appeared on the scene and deprecated it; and further the bent of the Hindu mind at present and the trend of the modern spirit have both conspired to put it out of court, (the universal Fire of the cigar having unfortunately taken its place!) But the *Vaishnavas* have scrupulously preserved the third or metaphysical Fire intended only for the initiate. Hence my hortatory to my Zoroastrian brethren on page 9.

It seems to me that the Persians exemplify this three-foldness of the Fire by passing the terrestrial Fire through a siever in their ceremonies connected with the inauguration of Fire in their Fire-Temples. The science or philosophy of Fire or its genesis is thus explained by Emile Burnouf:—

“ Three phenomena roused the intelligence of the Aryans even before their expansion beyond the valleys of the Oxus: they were *motion*, *life* and *thought*. These three things, considered in all their bearings, comprised without exception every phenomenon. Now if

a solution of these three could be discovered, we should possess the universal key of everything, providing that this solving principle be a real power, traceable to real facts, and not an abstract one.” [P: 124 S. R.]

“The grand phenomenon of the absorption of solar heat by planets, a phenomenon recently brought to light by science, was already discovered by men of remote antiquity; in the *Veda* it is repeatedly mentioned. When they kindled Fire on the hearth, they knew they were only forcing it to surrender the Fire it had received from the Sun. When they turned their attention to animals, they saw the undeniable bond which connects life with heat.” [p: 125 *Ibid*.]

“His (i.e., Sun’s) heavenly Fire is therefore the universal motor and the *father* of life; he whom he first engendered, his eternal *son*, is the earthly Fire (*agni*), born from his rays.” [*Ibid.* p: 126]. The Spiritual Fire behind both these is Vishnu, for “Philology is a science of observation, and consequently unable to solve by itself any metaphysical problem. After all, after a moment’s thought, we cannot but feel convinced that the idea of God must have dwelt in us before the power to express it, else the proper noun of a divinity never could have been constructed out of a common noun or adjective. For this reason Vishnu is neither the Sun nor his rays” Vishnu is a living power” [P: 18. *Ibid*.]

To produce Fire, the Vedic Rishis employed two pieces of wood, *Arani*, (*Asvattha*) and put them cross-wise for churning purposes. Fire sprang at the crossing

junction. This is the Original Ceremony, which passed through Medo-Persia until it is symbolised by the Christian Cross with the star decorating at the junction. Emilé Burnouf tell us that:—"Most of these rites, called sacraments, do not properly belong to Christianity, they existed long before; nearly all of them are Vedic and contain the fundamental theory of all Aryan religions.¹ [P : 221. *Ibid*].

Heracitus 460 B.C. proclaimed Fire as the primitive element, which was the "Word", 'the only begotten Son' of Philo of Alexandria (about 20 B.C.) This is again the 'Logos', the Indian idea travelling to Athens about the time of Alexander the Great, 333 B.C. And Burnouf says: "When the theory of fire became the theory of Christ, that is, of the anointed (Sk. *ákta*, Lat-*unctus*¹), and after having long dwelt in Asia, it journeyed thence to Europe, the former carpenter took his Semitic name of Jusuf or Joseph, and lived afresh in the foster-father of Mary's Son" [p. 236. *Ibid*]. How Christianity is further indebted to Brâhmanism and Mazdâism will be briefly noticed in the sequel.

¹ Close observation will reveal the fact of the plan of Hindu Temples being cruciform. A recent writer in the *Asiatic Quarterly Review* for October 1911, Major J. B. Keith, facetiously observes on page 275 of his valuable article on 'Hindu Civilization':—"Another gentleman this, if I am not mistaken, an English Missionary, thought that the cruciform ground-plan of the Go-

vinda Deva Temple at Mathura must have originated with Christian Missionaries about Akbar's Court! whereas we know that this form, used in East and West, was in vogue at the primitive ancestral sacrifice." How further can Christian zeal penetrate! Is it that there can be no truth outside the threshold of Christianity? But Universal Truths are irrepressible.

Reverend Father Meurin in his *Christ and Zoroaster* says :—“Zoroaster restored, not only the unity of God, but also the most ancient and characteristic Aryan form of Divine Service, the Worship of Fire, as the most suitable representative of God, corresponding to their high idea of God as Eternal Light.” The learned Bishop after tracing the source of Fire, through Christianity, the Israelites and Moses, and Medo-Persic faith to the Vedic Aryans, exclaims thus :—“We have before us the sanctuary of the Parsee Fire-Temple and the sanctuary of the Christian Church. In both we see a perpetual flame indicating the presence of god ; there the omnipotence of god the Creator, here the sacramental presence of god the Redeemer. I am unable to express in words the deep and vehement feelings which move my heart when I kneel in the sanctuary of my chapel and think of the Parsee fire-temple a few yards off, in which a fire is ever burning like the flame in our sanctuary lamp. Here is one of the similarities partly said to exist between the Parsi and the Christian religions.” Hindu, also, a few steps off!

Of the two pieces of wood used, *arani*, the one is vertical and the other is horizontal ; the former is the Vishnu principle, and the latter the Rudra. This has led to the Purânic friction between Vishnu and Siva. The horizontal is symbolised in practice, by the gray ashes, and the vertical by white and red earth, by the followers of these cults respectively. The officiating priest in the Fire-Temple distributes the ashes to the

devotees, and the votaries apply the same to their foreheads. Ashes, the remains of fire, is the *bodily* symbol; whereas the unburnt material used for the vertical white and red marks of the Vishnuites are symbols of Fire or *Spirit*, meaning bright and warm, light and heat, *Jñâna* and *Bhakti*, i.e., wisdom and love, personified as Nârâyana and Srî. In the word Ahura-Mazda, the Rudraic aspect as already shown is more to the fore, and the symbol of the ashes is in consonance with that idea. Vishnuism therefore furnishes the vertical complement to the horizontal symbol adopted by Mazdaism. Strictly speaking, neither Brahmâ nor Siva is a Vedic deity. Vishnu is the *paramam* divinity as already illustrated by a passage from the *Aitareya-Brahmana*. Rudra is the Vedic proto-type, appearing in his aspect of war, weeping and woe, but it is the love-aspect which is presented by Vishnu or Krishna which in the Saivite cult is however implicit in the term *Sivam*, which means love. As already shown, Christianity has more of the Vaishnava aspect than Mazdaism. It preserves the symbol cross, both horizontal and vertical. Vishnuism alone discards the horizontal and adheres to the vertical which symbolises the passages of the elect into the spiritual region beyond all the horizontal spaces.

Srauta Fire is fast disappearing as already said, but the Vaishnava Fire is most zealously and scrupulously guarded by the followers of Râmânuja. And so have our brothers the Mazdâists most assiduously

guarded Fire in another manner. At the holy altar of Fire, then, in fraternal fellowship of Love, we find a common rendezvous. And the Christians are in this respect quite neighbourly as Meurin admits.

Before I dismiss myself from the subject of Fire, there are a few interesting incidents connected with it, on which I might as well dwell.

Gâthas, Yn. XLIII. 9. is of special interest as offering a correspondence with the *Naciketas*-Fire, which Naciketas is said to have obtained as a boon from Yama, along with the boon of religious knowledge *Daena*, as related in the *Kathopanishat*. (The way to Heaven in this Upanishat is, by the way, (III. 14) as sharp as the edge of a knife, as is the Chinvat Bridge of the Avesta). I shall excerpt here what L.H. Mills writes :—“ Again, his conscience and obedient will, as the angel of the Deity, questions him ; and this time offers him that chief of wished-for objects to him, religious knowledge. He mentions the holy Fire, with its proper offering, as the theme of his first inquiry.” [P. 96. Z.A. III. S.B.E].

The philosophy finally of Fire is, as in Vishnuism, that it is the outward symbol of the inward grace ; and the outward symbol is thus justified by Zoroaster. In Mills’ words :—“ Then, as so often elsewhere, he (Zoroaster) turns his thoughts to the outward emblem as the sign of inward grace, the sacramental Fire without which the masses would have had no help to fix the eye, or draw prostrations . . . ” [P. 132, Z. A. III. S. B. E].

Naojote Ceremony.

As an allied theme to that of Fire let me dwell on the correspondences to be found in the Naojot ceremony. Naojot, if interpreted as Navjât¹ or New-birth or regeneration, would correspond to the Dvijât, or the 2nd birth of the Brâhmaṇa, on the occasion of his investiture with the sacred thread the *Yajñ-opavita*. This thread is made up of three strands, just as the 'Kusti' or the sacred cincture is wound thrice round.² *Kusti* is the Avestan word *aiwyāonghan*, which is the Samskrit *avyanga*, which means 'not-defective,' 'well-made,' 'perfect.' *Sudreh* again is the Avestan *anabâdta*, which would be equivalent to the Samskrit *anavadya*, or *anavadâtu*, *anavadya* meaning 'faultless,' and *an-avadâta* meaning 'perfectly white or pure.' The *Sudreh* answers to the Brâhmaṇa *uttariya*. The Maunji or the sacred-grass-twisted-girdle that is bound round the waist both for males at the

¹ I am aware of the other meaning of Naojote meaning Nav-Zoatar, which is equivalent to Nava-Hotar, i.e., one who has become a new-sacrificer. The Dvijatva or the regenerated state to which a Brâhmaṇa is initiated is exactly when by the Investiture Ceremony the nophyte becomes a new-sacrificer. So that if Naojote is also Navjâta, or New-born or regenerated, there is no contradiction between the two interpretations. I was, at the kind instance of Shamsh-ul-Ulma J. J. Modi, invited by Mr. Dara

to the Naojote ceremony in All-bless Bâg, Charni Road, I observed the novice with priests all seated like Hindus on a platform, with red saffron-(*Kunkuma*) tilak on many faces, rice pressed on it, fire burning on a censer, with frankincense and sandal splinters feeding it, lighted lamps fed by ghee etc.—all customs in accord with those of their Hindu brethren. [27th September 1912 A.C. Bombay].

² Kûstik . . . dakhshak-i-Yazdan bôndakîh nîshânîdîn farmân barashnîh. [*Dâdistân-i-Dînîk*. xxxix. 32].

time of Upanayana, and for females at the time of their *Udvâha* (marriage), are the most ancient practices common to both the races.¹

Patet.

NOw the most important ceremony is the cleansing of the neophyte's mind by the Prayer of Repentance, called *Patet*,² the body having undergone the ablution *nhán=snána*. *Patet* is derivable from the Sk. *✓patl*, to go or to fall ; i.e., to resort to God or fall at His feet. This is the final means of salvation pointed out by Vishnuism ; and it is called *Pra-patti* or *Prapatti*

¹ Among the Hindus, the females perpetually wear the *Mangala-sûtra* or *Mângalya* round the neck, instead of the *mauñji* used on the marriage occasion. Among the Vaishnavas, the *Mângalya* must contain the two Holy Emblems Discus (*Chakra*) and Conch (*Sankha*) ; and to string these with other ornamental beads, the husband's *Yajñopavita* thread is used. *Mauñji* was worn by Hindu females ac-

ording to the verse: पुराकर्त्पेतु

नारीणाम् मौञ्जीवधन मिष्यते ॥

A second holy thread is now worn by the male for the female, so that the latter is left free without the incumbrance interfering with her household duties. At the kind instance again of Shams-ul-ulma J. J. Modi, I was invited to the fashionable marriage cere-

mony celebrated in All-bless Bág, Bonibay, by Mr. B. S. Mardon on 30th September 1912. I found no fire used. On enquiry I was told that candle lights answered the purpose ! Along with this worldly substitute, much of the sacramental character of the marriage also has been given up. This reminded me of what even a Brahmo, and a Christianised Brahmo to boot, P. C. Mozoomdar wrote in his book : The *Oriental Christ*, p: 164 :—“The great tendency of our times is to destroy the rituals of religion, and multiply the ceremonies of eating, drinking, and making merry with the other sex.” Even Christ “fostered the spirit of ceremonial observances within rational and due limits.”

² See *Vendidád* vii. 8.51. Also see note 2 page 56. Z. A., part I. [S.B.E.]

Yoga. Literally then, as well as in sense, there is parallelism of Prapatti with the *Patet*. The several Means to Salvation are Works, Knowledge, Love or Devotion, and Surrender, [see Vaishnava Works such as the Bhagavadgītā with Rāmānujā's Commentary, the Artha-Pañcaka (*J R A S* July 1910), and other works]. *Patet* then is the Last Word of Srī Krishna enjoined in the 66th verse of the 18th Chapter of the Bhagavad-Gītā, on which I delivered a series of discourses in Bombay in the year 1909 A. C. This seems a most vital link between Irānian and Vishnuite systems of Soteriology. Navjöt, if interpreted as Navzoat, means the Nava-hota, or the New Sacrificer or the Neophyte, offered to Ahura-mazda. The process and meaning of the ceremony are however all the same. No ritual is with you without the Zoama or Haoma; can be none too with us, without the Homa.

Patet or (*Patet Pashemānī*),—*Prapatti Prāyas'cittāni* or *Prapatti*, the act of repentance and confession is not merely an ordinance enjoined on the neophyte on the Navjot occasion. Referring to Mainyo-t-Khirad, (LII, 16, ff and Dinkard I. 14),¹ Castartelli also makes a quotation that “the remission (in the Parsi system) is dependent upon the mental change rather than upon the bodily act,” which is exactly the Vaishnava attitude; and when a sinner performs the *Patet* before the Dasturs and the pious, then the “sin

¹ See Gāthas Ha. xxxiii-4, and Ch: xxiv [Z. A. III S.B.E] on Repentance, in R. H. Mistri's *Zoroaster and Zoroastrianism*. P. 152 ff. Also see Vendīdād iii. 40. 42.

which he has committed is removed from his person, in the same way that a hundred-fold powerful quick and strong wind sweeps over a wilderness, carrying off all grass and weeds that are lying therein." [*Philosophy of Mazdayasnian Religion.* pp: 169 ff]. This can be compared with the second half of the 66th verse, 18th Chapter of the Bhagavad-Gîtâ, already referred to, viz.,

Aham tvâ sarva-pâpebhyo mokshayishyâmi,

i.e., 'I shall see to Thy being relieved of all evil and all the issues involved in it,' in connection with the Prapatti-Yoga. Were it proved (but I trust it cannot) that *Patet* and *Patti* have no common radical parentage, yet that fact cannot violate the similarity of cardinal principles involved in the terms and the root-ideas implicated in them. The *Patet-i khud*¹ by de Harlez might further illuminate this theme.² *Patet* is recited on other occasions also,³ as is the case with the

¹ There are three *Patets* :—
Patet Aderbâl, *Patet Khod*,
Patet Erâni, all translated in
the *Avesta* by A. H. Bleek.
There are also 5 *Patets*.

² *Patti* or *Patana* (in *Prapatti*) is however equatable with *Patet*, and *Prâyas'cittîni* with *Pusemâni*, if *akshonyamánam* is equatable with *agh-zhaon-vannem* [p: 396, Mill's *Gâthás*], *Sadrâh* with *Vastra* [see p: 10 J. J. Modi's *Navjote Ceremony*], *nhâna* with *snâna*, *dhâmu* with *nmâra*, etc.

³ Shams-ul-ulma J. J. Modi writes :—" When a case is

given up as hopeless, the relatives send for two or more priests, who stand at the bed of the dying person and recite for his benefit *Patet*, i.e., the repentance prayer. The priests are paid in money and in kind, i.e., corn. This part of the ceremony is not generally performed now-a-days. The origin of the custom seems to lie in the fact that it was believed that a person must always say his *Patet* and be penitent for his sins. If he is able, he may himself recite the *Patet*. His near relatives and friends may

Vaishnavas. From a conversation I had with Mr. J. J. Modi, on the 20th of September 1912, in his Mithi Lodge, Colaba, I learnt that Av. *paiti* means back, and *i*, to go,¹ and therefore to go back. In Sanskrit, *eti* is to go, from \sqrt{in} , *gatau*; and if *p* in *paiti*, could be taken as the equivalent of the Sk: suffix *pra*, *praiti* would mean: go well. In both senses, it would mean *pra-patti*, going well back to. If now the first hemistich of the 66th verse of the Bhagavad-Gîtâ be read:—

Sarva-dharmân parityajya

Mâm ekam saranam vraja

its purport will be seen to be: "Give up all other ways, and come back to Me as Thy Way." This is returning to God indeed after the soul had strayed in manifold ways. It is indeed the return of the prodigal son home, and the return cannot be without repentance. *Patet* and *Patti* would then be the same idea,—expressed perhaps somewhat a shade differently,—underlying both the Avestan and the Sk: terms. We may find reasons to quarrel on the score of philology;

join in the recital. If not the whole *Patet*, at least the recital, a short time before death, of the *Ashem Vohu* formula is considered meritorious. [P. 724 *Theosophist*, Vol. xxxii August 1912]. See the *Patets* translated by A. H. Bleeck in his *Avasta*, Pp: 163 to 171.

¹ Also see p: liv, Introduction by J. J. Modi to *Cama Memorial Volume*, so kindly presented to me (with many

others) by this scholar, to talk with whom is a treat by itself; nor should I miss this opportunity of thanking him and his family for their kindness to me and my family in his friendly home. The rare friendships I have made with other Parsi scholars and friends, are all due to the singular character of my this-time Bombay host Mr. Jamshedji E. Saklatvala, Palm Lands, Mahim.

but find at-onement on the score of humanology. That it is so is corroborated by a colophon which is quoted in a Persian work :—

“ There is only one path of virtue. All other paths are no paths.”

Read this along with the Gîtâ text quoted above. And along with the 2nd hemistich of Bh. G. :—

Aham tvâ sarva-pâpebhyo
Mokshayishyâmi mâ'sucah,

meaning: “ I will remit you from all sins”, read *Vendidad III. 40-42*, of which S. D. Bharucha gives the purport thus :—‘ Repentance for sins is instrumental in securing their remission’ [P: 24. *Zoroastrian Religion and Customs*].

So far on Fire and cognate themes. Let me now touch upon the ‘—Theisms.’

—theisms.

ACCORDING to Samuel Laing, the author of the *Modern Zoroastrian*, the leading idea, he writes, of Zoroastrianism is monotheism. I am not sure if rigid monotheism should mean abstraction of God away from all His manifestation! In Vishnuism, the idea connoted by Vishnu is that of the *Spirit pervading all*. This word only implies impervasion. But Impervasion—Immanency, and Overpervasion—Transcendency, are both implied in the word *Nârâyana*. This kind of Theism is best called Omnitheism,—a name, to meet modern requirements of the God-idea. Vishnuism thus supplies the complementary idea lacking, at

least not quite distinctly discernible, in the Mazdāic system, as far as my knowledge goes. If God is not with us, God was never with any. If He is not now, He is never. If He is not here, He is nowhere. If He is not in us, how is He out of us! Says *Ken-opanishat* II. 5 :—*Iha ced avedit atha satyam asti ; na ced ihā-vedit mahati vinashtih.* Also IV. 10 (*Ibid*) says :—*yad ev-eha tad-amutra, yad amutra tad anv-ihā.*

This necessarily involves the idea of Pan-theism. But why should this word carry with it a malodor of disrepute as if Pan-theism referring to the God-idea, is a blasphemy? Vishnuism is properly, or accurately speaking, Mono-pantheism, or Pan-monotheism. Omnitheism would be the one word expressive of the idea in its totality. Sir Oliver Lodge rightly hit at this solution of the standing controversy between monotheism and pantheism by writing thus:—

“ There is nothing new in Pantheism. Indeed no! But there are different kinds of pantheism. That the All is a manifestation, a revelation of God,—that it is in a manner, a dim and ungraspable manner, in some sort God Himself,—may be readily granted; but what does the All include? It were a strange kind of All that included mountains and trees, the forces of nature, and the visible material universe only, and excluded the intelligence, the will, the emotions, the individuality or personality, of which we ourselves are immediately conscious ? ” (Pp : 34. 35. *Man and the Universe*). The Vaishnavas have their *Gupta-Vidya*, or Secret

Science in which this idea is well developed. The gist of it all is that the All includes not only the objective universe; but the subjective universe as well, and the Spirit Itself is that which synthesizes both. It does not matter what '—theism' man may choose to give to this philosophy, mono-theism or pan-theism. When we say All, how God alone, except all else, can be expelled from that idea passes comprehension. Let this '—theism' then be called Omnitheism in English, which is Nārāyanism according to Vedāntic terminology.¹

Ethics.

COMING now to moral philosophy which is a dominant note of Mazdāism, Diogenes of Laertes tells us that morals came from the East, whither scholars went to seek them.² Buddhism is the triumph of Brāhmanic morals; and Mazdāism has a goodly share of it, which is an equal division so to say of the primal heirloom between the two cognate branches of the Aryan race. Man is said to possess two dispositions, good and bad. The good principle is called Vohumana, or Sk. *Sumanā*,³ abbreviated into Behman, which very much sounds like Brahmā the demiurge.⁴ The evil principle is known as the Akamana, Sk. Agha-mana,

¹ See note on Nārāyana appended to Discourse iii, and my Paper on *Nārāyana or the Universal Religion*.

² See Burnouf's *S.R.* p : 40.

³ See Amarakosā I 7. *Sumanas* is a celestial being, because he has a *su* (vohu), good *manas*, mind.

⁴ Figuratively Behmen is the Son of Ahura Mazda, and Asla-Vahishta the son of Behmen. So in Vishnuology, Brahmā is the son of Nārāyana, and Vasishtha is the son of Brahmā. In re the term Behmen and all its implications, see Discourse iv. of this 1st Series.

agha meaning sin ; or *Aka-mana*, *a-ka* meaning pain or evil. *Manas* means mind. Man has one mind of course, but it has two sides, the dark and the bright. *Vishnu-Purâna* tells us :—

Manâ eva manushyânâm
Kâranam bandha-mokshayoh.

It is the mind of man alone which leads him either to bondage or liberation. This two-fold influence is exerted on all the three faculties of man, thought, speech and act, the *tri-karana* in Samskrit. The terms used in the Parsi Scriptures for this triad is *manashni*, *gavashni*, and *kunashni*. Let me give you the Samskrt equivalents. They are *mânasâni*, *gavâni*, ('go meaning speech), and *karanâni* or *kâryâni*. The influence of the good principle over these results in *humata*, *hukta*, and *hvarsha*.¹ The Samskrit equivalent for these,—knowing that between Zend and Samskrit, *h* and *s* are transposable—are *sumata*, *sûkta* and *survitta*. When similarly the bad principle operates over the mind, the resulting modes of the three faculties are *dushmata*, *dusukhta* and *dusvarsha*, the Samskrit equivalents of which are clearly *durmata*, *durukta*,² and *durvritta*. Language, forsooth, makes us so kin ! A short definition of morality or piety is given in the 5th Chapter of the *Vendîdâd* :—

¹ See *Vendîdâd* v. 21; x. 18 and 19:—" ha yaozhdas . . . yo hyam daenam yaozhdaitे shtaischa."

² Cp. Vedic Mantra :—*Iyam duruktât paribâdhamâna.*

*Yazdās mashiyāi aipi
Zānthenm-vahishta.*

I venture to give you the Sanskrit of this :—

*S'auddham manushyāya
aipi janito, varishtam,*

meaning :—" Beginning from his birth even, purity is best for man." Mr. J. J. Mody tells us this is the motto of the Zoroastrian Religion. Well may it be. Any religion that has it is blessed.¹ Now then turn to the Vishnuite Scriptures the Bhagavad-Gītā, Chapter XVII, where the three-facultied virtue is summed up in three consecutive verses :—

Deva-dvija-guru-prājña-pūjanam s'aucham
DEED śrjavam, brahmacaryam ahimsā ca s'ārirām
tapa uccyate. (14)

Anudvega-karam vākyam satyam priya-hitam
WORD ca yat, svādhyāyā 'bhyasanam ca-iva vāñmayam
tapa uccyate. (15)

Manah-prasāda-saumyatvam maunam ātma-
THOUGHT vini grahah, bhāva-sams'uddhir ity etat tapo
mānasam uccyate. (16)

Let me refer you to my translation of the Bhagavad-gītā for a rendering of these verses. If we in this age know,

¹ See note E at end of Discourse I.

² L. H. Mills in his *Zarathushtra and the Greeks*, p. 4, says that the Veda has no exact equivalent of 'humata'. If this is true, there are other forms of *mata* such as *manas*, and it is used as one of the

same triad as e. g. in *Yan manasā dhyigjati tul vici rada-
ti, tat karmani kuroti*. *Manas* is simply the neuter form of *muti* or *mata*. That the basic truth is to be found in both the scriptures is the point which I have attempted to show here.

for a fact that the whole world is attracted to this Vaishnava manual of philosophy and morals, it is no wonder that my next door brothers Mazdâins have evinced a more than ordinary degree of love for it. I would only instance to you, to prove my words, that devout book on *Gîtâ* written by one of your own great Bhaktas, Mr. Jehangirji Sorabji, but who in modesty hides his name under 'Seeker'—the book being entitled 'The Book of Books' or 'The Bible of Humanity,' and which he rightly dedicates to that other Aryan Vaishnava sister of ours, Mrs. Annie Besant, coming from the far West. Krishna being the universal magnet must *ipso facto* be for all. He is the Beloved, to whom all lovers do fly. He is the Yogîvara or the 'Lord of the Mystics.' One of the invocatory verses in fact runs thus:—

Loka-tray-opakârâya
tasmai Krishnâ "tmane namah

i.e., 'Salutations to that Krishna, who is the Benefactor of the Three Words.' If the Book of the *Gîtâ* is for all the three regions of space, how could it not be the Book of this earth's humanity? If the Upanishads are the solace of Schopenhauers, Max Müllers and Paul Deussens, the quintessence of the Upanishads which the *Gîtâ* is, may well be the solace of us Vaishnavas all, for Vishnu is Krishna and Mazda, Zeus and Jupiter, Jehova and Rahman.

The ideas of heaven and hell are the instinctive forebodings of the moral nature implanted in humanity.

Mazdaism calls these by the terms *Vahishta-ahu* i.e. in Samskrit *Vasishta* or *Varishta-asu*, i.e. best life. The opposite of this would be very near *kanishta* or *anishta*, or *asishta-asu*, or worst life. In the sequel another interpretation of Vasisht or Behesht will be attempted as affording a striking parallel to Vishnuism.

Morals form the basis of immortality. There can be no true religion without morality, nor true morality without religion. They are the obverse and the reverse sides of man's eternal life. Eschatology paves the path to immortality. It is not in the scope of my notes for Discourse I, to institute comparisons on this theme, traceable in the Persian as well as the Vaishnava books. The latter contain elaborate accounts of what it calls the *Archir-ādi-mārga*, based upon the Vedas. Let me only here mention to you by giving the Samskrit equivalents of what the soul of a virtuous man and the soul of a wicked man is said to utter after death : The virtuous man cries :—

‘Ushṭā ahmāi yahmāi ushtā kahmāi cit’.

(i.e.) Ukhṣā asmai yasmai ukshā kasmāi cit,

meaning :—‘Whatever is poured upon me (i.e. benefit) is poured upon any one,’ or ‘What is poured upon any one is what is poured upon myself.’

The wicked man utters these words :—

‘Kām nemōi zām

kutra nemō ayeni’ [Yn. xlvi, Z.A. III. S.B.E].

(i.e.) Kam nāma agām

kutra nāma yemi.

meaning :—‘Where shall I go? Whither shall I go? Meher Daver¹ sitting at the *Chinvat* Bridge assisted by *Rashnu* and *Astūd*, would be Mahâ-Deva (i.e. Rudra or Yama) sitting at the *Chinvat* (i.e. collection, from Sk. ✓*Chin*, collect), assisted by *Rita* and *Satya*. In these allegorical pictures, moral truths are embodied. The question of pre-natal existence is closely allied to that of post-mortual immortality. I do not as yet clearly see what the Parsi Scriptures utter on this subject, but I shall revert to it in the sequel. There is an idea that a Bhakta is above evil. A verse cited in that Treatise on God-Love, called *Bhagavad-vishayam*, Vol. III. p. 1170, (Telugu Edn. Madras) warns such souls to beware of a deeper fall consequent on errancy risked at the greater height where he stands :—

“Prapanna iti garvena
na kuryât puru pâtakam,
jñâtvâ ‘pi pâtakam karma
kurvan mûdhah pataty adhah”²

Ethics again are of two kinds, this-worldly and the other-worldly. But ethics on the whole is fundamentally

¹ Mazda has been interpreted already as Mahâ-deva,—the Great Lord. Mahâ-deva is in the Indian pantheon, a cognomen also of Rudra. Mahâdeva is used in the Râmâyana as an appellation of the ocean (Varuna also).

² In his book: “Hours with the mystics” (p. 52, Ninth Ed). R. A. Vaughan, presuming to

moralise on the Hindu Scriptures, thus writes with reference to *Bhagavad-Gîtâ* :—‘Krishna, it appears, can invest the actions of his favorites with such divineness that nothing they do is wrong. For the mystical adept of Hinduism the distinction between good and evil is obliterated as often as he pleases. Beyond this point mysticism the most per-

to pave the way for the other. The acme of the other-worldly or spiritual ethics consists in the cultivation of abstinence (renunciation) and even aversion (vairāgya) to all the belongings of terrestrial or temporal existence, of which the body is the base. The figurative way of portraying this truth in Vishnuism is to consider the body as fattening and the soul as famishing, under temporal conditions,—whereas the reverse takes place under spiritual conditions, which in other words is Heaven. This Vishnuic portrayal finds a parallel in Mazdāic literature. For example E. W. West's rendering of Bahman Yast II. 56. [P. T., I. S.B.E.] runs thus :—“ And, moreover, I tell thee this, O Zarathusht the Spitāman, that whoever, in that time, appeals for the body is not able to save the soul, for he is as it were fat, and his soul is hungry and lean in hell; whoever appeals for the soul, his body is hungry and lean through the misery of the world, and destitute, and his soul is fat in heaven.”

The eulogium therefore paid by many savants, for example Casartelli, who says :—“ Among all other non-Christian religions, the Mazdayâsnian religion can justly boast of having the soundest, the highest and the most reasonable system of ethics”, is but bare truth. Ethics in fact are not only the foundation of religion, but religion in actual conduct or practice.

verted cannot go ; since such emancipation from moral law is in practice the worst aim of the worst men.’ To this deliberate or ignorant vilification

of Hinduism, the answer is as given above and Diogenes of Laertes has already told Mr. Vaughan ‘that morals came from the East’.

Motherhood of God.

THE next parallelism I have sought for is with the idea of the Mother-hood of God. This is *par excellence* the love-aspect of the Godhood, for which Bhaktas or Lovers of God pant,—that predominant trait in divinity to which they amorously cling. In my own reflections so far, this aspect of the deity is not prominently discernible, at least it is not so explicitly evident, either in the term Ahura-mazda, or the Mazdâic system taken in its entirety. I speak of course from my meagre knowledge of it, so far. This Mother-idea however is comparatively more to the front in the Christian system; but even there what was foremost in the Roman creed was thrust into the background in the later Protestant readjustments of the Christian cult.¹ The original home of this idea of Motherhood is, by Orientalists, traced to India and to Vishnuism in particular. We have for example, Emile Burnouf writing thus:—

¹ The great Brahmo Missionary, P. C. Mozoomdar, who met me in Mysore in about 1898, told me how Paramahamsa Râmakrishna one day all of a sudden,—a stranger hitherto—appeared before him when with Keshav Chandra Sen, his Guru, he was engrossed in intellectual conversation, and by a few random utterances surcharged with God-love, transfixed them. Keshav turned an ecstatic Vaishnava thenceforward. On my pressing Mozoomdar what, after all his roamings round the world, was his creed, he

confessed he was still wavering. On my mentioning to him the philosophy, ethics, and *bhakti* as expounded by Râmânujâ, he closed with me saying that that after all should settle him. This Brahmo with much Christian leaning says thus in his *Oriental Christ* 1898. [Pp: 150-151]:—"There is a set of Christians who ascribe all tender healing to Mary, the universal mother. They thus unconsciously hold the double nature, the fatherly and motherly nature of the Christian divinity. We believe in a Mother God, we believe in

"* * in St. Luke * * Joseph the Jew disappears from the scene, and in his place rises upon the foreground Mary the Galilean, of a race probably apart from Israel, a model of holiness and blessedness, whose purifying virtue is felt by all who approach her. This Mary is to-day acknowledged to be identical with the Mâyâ of the Indians, who is the universal feminine principle, and who was the virgin mother of Buddha." (P. 62. *Science of Religions*). Much anterior to Buddha, the idea is traceable to the Rig-Veda, where the Mother-aspect is portrayed in various ways, especially in the Sri-Sûkta, where She is the Spouse of Vishnu. Mâ and Mâtâ are her other names. The production of Âyus is symbolical of the Son, Fire, being produced from the Father, Purûrvavas, the upper Arani, and the Mother, Urvâsî, the lower Arani. Here are the roots of the Christian Trinity. Ahura-mazdâ connotes more the terrible or the *Rudra* principle as I showed already, than the courting or inviting, Vishnu principle. The complete idea of the Godhood is realised only when the love-element of it is fully recognised. The Motherhood of God is the first and cardinal doctrine of womanly as in manly incarnation. In us, certainly, their doctrine is not foreign. But what we contend for is that, as in God, as in Christ, so in every holy man called to the ministry, there is both a masculine and a feminine element. The completeness of all religious character lies in the proportion in which the two elements are combined. It is the woman in us that touches the woman. The most loving of Hindu deities is invested with a face of feminine grace. The "twofold image" of the Vaishnava is the ideal complement of manly and womanly affection." In my Discourse III. I purpose to approach this question again,

Sri-Vaishnavism. This is a foremost element of its *Gupta-Vidyā*, or esoteric science, which purposed to expound to the initiated the manifold aspects of this idea of Motherhood. If in Christianity the idea is seen budding, in Sri-Vaishnavism it is found full-blown. The love-aspect involved in this system is a natural complement to the Mazdāic system by the sense which to me is revealed by the terms such as Aramaiti, about which in the sequel.¹

Origin of Ideas.

KEPPING in mind the facts of how nations were dispersed, and that they dwelt together once before separation, the naturally complementary character, as I will show presently, of Vishnuism to Mazdāism becomes more and more clear. The Brâmanas the first boasters are known to have sent out knowledge into the world to begin with ; and the Irâni-ans next, taking the clue from them, propagated the knowledge more fully to the other people who were found more Westerly. Indeed it is a truism that even as did morals go forth from the East, did religion ; and this truism is patented in these days more and more by our Western colleagues by means of the motto :— *Ex oriente lux*. Here are some remarkable passages from the French savant Emile Burnouf, which go to support me :—

“ With regard to the origin of the Medo-Persian race and religion, European science was confronted

¹ Read my works : (1) *Lives of Ashvins or Drâvida Saints*, (2) *Bhagavat-Gitâ with Râmâ*.

with a grave hypothesis, no doubt a probable one, but not demonstrated by any clear, authentic writings, until the appearance on the scene of Vedic hymns. At the time of Darius' and Xerxes' invasions, Greece had already adopted her enemies as her friends. The beautiful allegory will be remembered in which the poet Æschylus in his tragedy of the *Persians* represents Persia and Greece as two sisters harnessed to the Chariot of the Great King. Subsequently the kinship between these two nations consummated itself in Alexandria through the alliance which took place in their doctrines. The introducing of Persian worships and those of Mitra into the Roman Empire, seemed to suggest also the existence of a certain affinity between these religions and those of the West. Only in these latter days however has it been possible to follow up the progress of religious ideas belonging to that important portion of the old world. The road to it was opened by the study of Samskrit ; origins were desctried by the discovery of the *Veda*, helping us to realise in the religion of Zoroaster one of the most noble and original productions of the Aryans' pantheistic spirit. As for Zend literature, even with its acquired complements, it is on so limited a scale as to preclude any possibility of its offering to the science of religions any documents comparable with those furnished and promised by India. Though only a few among them are attributable to any fixed dates ranging over a period of five hundred years or more, they nevertheless shed ample light, and give a panoramic view, as it were, of the

history and evolution of the Brâhman doctrines. Brâhminism contributes two remarkable, and in some respects solitary, features to the history of religions. First, it has survived a great religion, begotten of itself, Buddhism, having itself undergone such intense transformations as to produce a series of distinct religions ; secondly, as already stated, it partly contributed to the budding and first evolution of Christian thought in Egypt and in the eastern portion of the Roman Empire.¹

If Zend literature is scanty, supply *ad libitum* is available in Indian literature, and Vaishnava literature in particular, a literature which survived the ravages of the Mohammedans in South India, and which is a literature systematized, after eduction out of the old nebulous Vishnuism of the original Veda, by such Vaishnava saints as Sri Sankara, Râmânuja and Madhva ; and this was propagated in the north,-which was well nigh stifled of its spirit by the same Moslems,-by such saints as Rámânanda, Vallabha, Chaitanya (or Lord Gauranga) Nimbârka, Tukârâma, Tulasîdâsa Nânaka, Svâmi Nârâyanâ, and a host of others up to this day, the waves wafted for example by the influence of the Theosophical Society now beating against the shores of Europe, America, Australia etc.² And you, Zoroastrians, are brothers in your own house, and can therefore freely partake of what Vishnuism holds in

¹ 'Egypt was first settled by Atlanto-Aryan colonists from India'. [Secret Doctrine II p. 349 & p. 830 note].

² See note F at end of Dis-

course I.

readiness for all. It may not be a strange irony of fate that as soon as the Iranians, starting from their Indian home fulfilled their mission in the West—a spiritual mission vested in matter,—their steps had to retrace for their original home, to share here what their contemplative stay-at-homes had in the meanwhile discovered in their comparatively quiet moments of existence, viz. a literature embodying heights of thought and love, which may well serve to supplement the ‘limited scale’ of Zend literature, as Burnouf points out. One great soul, risen in your midst, in modern days, and happily known to me has actually imbibed a precious portion of this preserve in India, as his ‘Bible of Humanity’ under the pseudonym of ‘Seeker’ evidences. Other souls have risen since among you earnestly working in these fields. What contributions these souls are destined to make in the near future to modern literature, remain to be seen. I appeal to all my Iranian brethren to stand by us and help on human evolution making for synthesis. There is a spirit of syncretism in the air, both of isolated facts and isolated men. In these days of Universal Races Congresses, such an outlook can never be merely utopian but is quite within the range of realisation, and Burnouf, as I do, gives forth a prophecy. For he says [Pp. 164-165 S. R.] :—

“ For if the Founder of Christianity is regarded as the embodiment, under the name of Christ, of a theory which existed before all history, Christ henceforth assumes in history a new and unexpected importance.

The truth of His words, as given by the Gospel, is forcibly brought home to us". "Verily, verily, I say unto you, Before Abraham was, I am" and henceforth the scattered religious unity of Āryan Races (of which the prelude may well be that of the Irānians joining the Brāhmaṇas in India) is once more linked together, and if it be true, as many of our present scholars aver, that the traditions of Genesis are themselves only a sapling of the great Asiatic trunk, this re-established unity not only comprises Āryan peoples, but also Semites, the Greeks, the Latins, and the people of the north of Europe, having likewise obtained their ancient religions from the sources whence the *Veda* sprang, are all connected with the entire West by this theory. What is there outside the pale of this unity?" we all can this day courageously cry, none. But Christ is represented by the school of Rámánuja and its branches; or Vishnuism, as its very name implies, means Universalism. This is the great contribution of the day from the philosophical and religious aspect, to the great world-movements which may develop from the first Universal Races Congress held in London in the year 1911, and this Congress has already defined the Leading Object of all future Congresses to be the promotion of "cordial relations between all divisions of mankind, without regard to race, color, or creed, and, in particular, to encourage a good understanding between East and West". That Religion and Philosophy fundamentally spiritually help this consummation, need not be doubted.

Christian Indebtedness.

BY the way, the doctrines of the *Zend-Avesta* and the indebtedness of Christianity to it are thus summarised by Burnouf :—

“The *Zend-Avesta* contains the whole metaphysical doctrine of the Christians : the unity of God, the living God, the Spirit, the Word, the Mediator, the Son begotten by the Father, principle of life in the body, and sanctification of the soul. It contains the theory of the fall and the redemption through grace, the initial co-existence of the infinite spirit with God, a sketch of the theory of the incarnation,—a theory which India had so amply developed,—the doctrine of the revelation, of the faith of the good and bad angels known by the name of *Amschaspands*, and of *Darvands* of disobedience to the Divine Word residing in us, and the need of Salvation. Finally, the religion of the *Avesta* excludes every bloody expiatory sacrifice ; which religion, having once been adopted by the Israelites, did away with the slaying of the paschal lamb and replaced it by an ideal victim”, (Pp. 74-75, *Science of Religions*). In Vishnuism, the doctrines of the nature and attributes of God, the nature and attributes of the soul, the nature of the Goal of the soul, the nature of the various Means to attain it placed in its hands, the purpose and meaning of *Samsâra*, the doctrine of Incarnations, and Immanence of the Deity, the nature and evolution of matter, scientific cosmogony, the Motherhood of God, the greatness of the Saviour, the potency of prayer

and rationale of miracle, the doctrines of resignation and redemption, of love and grace; and the metaphysical and other relations between the three Postulates of existence, *Cit*, *Acit* and *Ísvara*, are all themes categorically elaborated—results which all humanity may share but for which I know and feel that my Iràanian brothers have particular claim, considering our common and closer ethnic and religious origins.

Moslem Indebtedness.

AS to Iràanian influence on Islam, when the latter broke into Persia, G. K. Nariman in his (Tiel's) *Religion of the Iranian Peoples*, Part I, writes thus (p: 166):—"The action of the Persian element on the religious formation was very far-reaching as soon as Islam had established itself in the geographical regions of ancient Parsism and had carried to the worshippers of Zoroaster, with the aid of the sword, the faith of the Prophet of Mecca and Medina. The occupation of Irak (Iran ?) by the Musalmans constitutes one of the most decisive factors in the religious formation of Islam.

"Persian theologians introduced into the religion lately adopted their traditional points of view. The conquerors enriched the poverty of their own fundamentals by elements procured for them by the experience of a profoundly religious way of life, the way of the Persians whom they had defeated." And Darmestater says:—"How often did he (the author of the Koran) not borrow from that book (Avesta) which his successors wanted to tear to pieces!"

The Islamic wave moved further East and fell foul of the next brothers of the Irânians, the Hindus, but here also by a strange irony of fate that wave was subjected to Vedântic influences by which Islamism bloomed into the Vaishnavic emotional mysticism, under the name of Sûfism. Râmânuja, it must be remembered was contemporaneous with the first Musalman outbreak in the South of India, and Vaishnava books record curious connections of Vaishnavism with the Islamic race.¹

The hand of Providence is thus evident in how it taught its Semitic children, the developed religions of the East, and how it had trained the East itself in the final spiritual traits such as resignation, love and sacrifice,—the final fruits these of spirituality, but learnt by sacrifice of material goods, with which however fate inveigled its less developed Semitic child because, though unconsciously to itself, the child was to learn these very higher lessons of resignation, love and sacrifice, by means of the hands of another branch of our own Âryan trunk, the British, who by checking the material excesses of the Islamite, took into its own custody the common care of not only the Indian but the Irâniand the Islamite; and other branches of this Âryan race such as the Italian, also effecting still unknown revolutions over the Semitic World both in Europe and North Africa, and other races of the same stock, the Balkans and Greeks.

¹ Read my *Life of Râmânuja*, proceeding to the Delhi Court on a holy mission.

infesting Turkey ; and Persia, once become Islamic from Iranic in the past centuries, also now coming generally under the surveillance of Western Âryan influences.

Vishnuism, and Mazdaism.

LET me now pursue other trains of thought. We need not go far to the many ancient civilizations such as those connected with collapsed continents viz., the Hyperborean, Lemurian, Atlantian and others. Confining ourselves to the Âryan race as known to history, there may be discerned a progressive unfoldment of the religious sense in man. It begins with Animism which is a crude form of Pantheism—forming the hidden background to the varicolored polytheistic picture, through Monotheism, and back again to refined scientific Pantheism. The old Brâhmanism and Mazdâism may be classed under Monotheism, but Vaishnavism will be found, when closely examined, to blend harmoniously both the pantheistic and the monotheistic elements, considering that the tendency of the modern scientific age is to establish the immanency of Deity, yet at the same time attempting to avoid that pantheism which admits of no binity or trinity in unity. We have thus animism, which is crude pantheism, monotheism, and scientific pantheism. There range between these stages indicating transitions and gradations from one into the other, particular links which constitute aspects of religion promulgated by Buddhism, Christianity, Mohamadanism etc. As science finds in the polarity of the atom and in the strains and reposes of ether,

opposite tendencies, there are similarly positive and negative, so to say, characteristics of religion, having a necessary neutral zone between. Animism may be said to partake of the nature of the negative or the cathode pole of the religious cell, the old Vedic Vishnuism and Mazdâism to the vehicular neutral line between, blooming into the latest Vishnuism, which so to say represents the positive or anode pole of the religious cell, inasmuch as it professes to be a fusion of all the partial conceptions of the Godhood, entertained by all the mighty systems which precede it. In animism dread is the prominent religious sentiment obsessing the heart. Dread, insensibly passing through awe, ends in love, which last is the *forte* of Vishnuism. The soul begins with utter fear of God, which then passes through awe which is nearer to God, veneration characterizing it, and lastly it adores in perfect trust and faith bespeaking love. The attitude of the suppliant in animism is to be an abject underling, then comes that of humility, and the climax is attained of intimacy, which *facile princeps*, constitutes the heart of Vishnuism. Here the soul finds itself ensouled, enfolded, embosomed in God,—the soul or psycho-or meta-plasm, in contrast to the physical protoplasm, attaining a state of at-onement, which no chemistry organic or inorganic, no electricity, mechanical or vital, can undo. It is so to say, figuratively an eternal embrace with divinity which Vaishnava saints depict in a language of flowers and music, breathing life and love. The three-fold stages of religious evolution are

represented by the terms *sat* (Being and Power), *chit* (Life and Wisdom), and *ānanda* (Spirit and Love), Vishnuism holding to the last as its dominant note. In all the three stages of religion all the three characteristics of dread, awe and love are no doubt existent, but what is regnant in each is one of the series in order. The love-factor, which holds sway over the other two in Vishnuism, is represented by Sri-Krishna. He is essentially the love-God, the Universal magnet. From my studies of Avestan Scriptures I always rise with the dominant notes of fear buzzing in my ears and Ahriman vibrant in my brain. But an immediate resort to the Vishnuvic studies, replaces these by love and Ormuzd. But the one creed is as necessary to man's salvation as the other. Vishnuism is therefore the fulfilment of Mazdāism. This should not be understood to mean that Irānian Religion is lacking in the love-element. On the other hand there can be no religion without some æsthetic element of love. As food is to body, as thought is to intellect, so love is to soul. For example, Dinkard II. 79 says:—"Love towards the Creator (*Kūm val dātūr*=*Kāma* to *Dhāta* or *Bhagavat-kāma*), too, is taught in express terms. It seems to be considered as necessary and sufficient for salvation" (p. 115. Casartelli's *Philosophy of the Mazdayāslian Religion under the Sassanids*). What I mean is that the opposite sentiment fear, is elaborated *in excelsis* in the Avestan Scriptures, whereas in Vishnuism love the opposite of fear, ripens into its i.e. ecstatic, crisis. I must here make an auricular confession that I had

always a peculiar fascination for my Parsi brethren; and by the love they bestowed on me during my sojourn with them in Bombay (in 1888 and in 1909) and the eager ears and devout hearts they lent to the discourses on Bhagavad-Gîtâ etc., which I then conducted, my natural, unaccountable—but perhaps accountable from forgotten reminiscences—attraction was amply illustrated and confirmed. Casually however, glancing at Haug's *Essays on the Parsis* (Trübner), I find to my agreeable surprise that Spitâma Zarathushtra¹ is Pitâmaha *jarad-uttara*, or Patriarch Elder-Superior, Zarathushtrôtema, the name of a priest containing as it does the superlative of *uttara*, viz. *uttama*, thus justifying the interpretation of *ustra* as *uttara*, noble, best, excellent, superior, elder. His father's name is Paurushasva, and he belongs to the family Haechadaspid or what seems a distant metamorphosis of Kasyapa. Now Paurushasva, or Purusharshabha or Purushottama is the name of Vishnu or Krishna in the Rig-Veda and the Bhagavad-Gîtâ. *Peshotan* or *Pesh-yotanu* is also an Avestan name of old, of great import and veneration; for example see Bahman Yast III (*passim*). Kasyapa (Prajâpati) the family head of Zarathustra is my own Gotric patriarch. It may be thus that my fascination for my Irânian brothers may have its roots in this distant heredity, and embryology tells us that such tendencies persist in the protoplasm, or

¹ Z, h and s are interchangeable between Zend and Samskr. It seems to me Zarathu-

stra is after all Sarvottara. See z and h interchanged in Azûti and Akuti.

in popular language in our blue blood,¹ or the corpuscle or neuron as science variously conjectures.

Bhago-bakhta.

ANOTHER more marvellous record I have discovered to prove our kinship, i.e., kinship between Mazdâism and Vishnuism, is the expression *Bhago-bakhta*. This is in Samskrit *Bhagavad-Bhakti*. This is a phrase which is of unique significance to the Vaishnavas. Vishnuism is the *alter ego* of Bhâgavatism. *Bhaga* or *Bhago* is the radical Vedic Vaishnavic term, to which Bhagavân is by inflection allied; and Bhâgavata is the genitive of Bhagavat or Bhagavân in the sense of ‘belonging to Bhagavân’.² The Pañcharâtras about which I have contributed an article to the Journal of the Royal Asiatic society, Great Britain and Ireland (see Octr. No. 1911), is another name for Bhâgavatism or Bhagavat-sâstras or the religion of Bhagavân or Vishnu. *Bhagavad-vishayam* which is the name given to the exegesis of St Sathagopa’s (one of the 12 Drâvidian Saints) Lyrics, is simply the Treatise on the love of God, Bhagavân. *Bhago-bakhta*

¹ “These and other facts led Virchow (1858) and others to the important conclusion that every germ-cell is derived by continuous cell-lineage from the fertilized ovum of the previous generation, and owes its power of development to the fact that it bears with it from the first an inherital organization”. (s. v. Embryology, Nelson’s Encyclopaedia).

² “In the classical language the word *Bhaga* is generally found as the first part of the adjective *Bhagavat*, where it is considered as an abstract noun, though the regular abstract noun or adjective *bhágya* meaning “luck”, is common enough like another abstract noun or adjective *daiva*, meaning “destiny” or “fate” and derived from *Deva*. The word

or 'Lover of God, or Beloved of God,' is a name which may well serve for a passport for any one to enter into the sacrosanct portals of Vishnuism. These correspondences explain to me the otherwise unaccountable spell which operates on me to intuitively love my Irâanian brothers. The term *Bhago-bakhta* occurring in the Zend-Avesta is to me the discovery of a spiritual nugget infinite times more valuable than any material nugget which a miner might chance to alight upon in the bowels of earth. *Bhago* in Avesta means *divine*, the same as it means in Vishnuism. The *Bagan Yasht* takes its name from *Bhaga*. The *Dînkard* VIII. 15 says : 'The *Bagan Yasht* contains particulars, first, about the worship of Auhamazd, the highest of the *Bhagas*; and secondly, of the worship of the angels, and other invisible and visible worldly beings, out of whom are likewise the names of the days; also about their glory, power, triumph and marvellousness. Besides, also, many angels who are invoked by name at (the time of) their worship, and the attention and obeisance due to them.' (*vide. P: 29. Avesta, Pahlavi, and Ancient Persian Studies.*) I know that *Bhago-bakht* literally means "bestowed by God." That *Bhago=Bhaga=Bhagavân*, there is no contention. But what

Bhagavat etymologically means "one who has *Bhaga* with him" and as such occurs in the only *Bhaga* hymn, in which the seer is praying to *Bhaga* to make him, "one of the *Bhágavats*", that is "those who have

Bhaga with them". [P. 38 *Khordeh Aresta, searched, I. Mihir Yasht, (from the Brahmanical standpoint) by Râjâ-rám Ramkrishna Bhâgavat, St. Xavier's College, Esplanade, Bombay 1904.*]

about *bakhta*? It means what is bestowed, i.e., provided, given, divided, or what is dispensed or destined by God. Well, the Bhakta is the being who is in complete accord with God's dispensation, and the words *Bakht* and *Bhakta* are both derivable from *Bhaj*, which means to dispense or to serve. Therefore *Bagho-bakht* is God-destined or God-served. It is then easy to make *Bagho-bakht* equal to *Bhaga* - or *Bhagavad-bhakta*, or the Server of God, i.e., Lover of God, inasmuch as the actuality of love to God is His service, which is the end and aim of all religions.¹

Aramati.

ANOTHER word which is of the most vital importance to which I said I would revert again is *Aramaiti* which is the Rg. Vedic *Aramati* (Ramâ) a name of Srî or Lakshmi. It has for Vishnuism a preeminent significance, as it has reference to the Maternal aspect of the Divinity. This subject in fact

¹ *Bhaga* means division, and *Bhagya* means destiny according to the *Amara-Kosa*: दैवांदिष्टं

भागधेयं भाग्यं स्त्री नियतिर्विधिः

M. Haug writes thus:—"Bhaga another deity of the Vedas, belonging to the same class as Mitra and Aryaman (to the so-called *Adityas*), is to be recognised in the word *bagha* of the Zend-Avesta, which word is, however, not employed there as a name of any particular divine being, but conveys

the general sense of God, destiny* (lit "portion"). That the Vedic God *Bhaga* (compare the adjective *baghô-bakhta*, "ordained by fate", which is to be found in both the Veda and the Zend-Avesta) was believed to be a deity, presiding over the destiny and fortune of men, may be clearly seen from some passages in the Rigveda,

* This word is to be found in the Slavonic languages (Russian, Polish &c.) in the form *bog* as the common name for "God". The ancient Slavonic mythology knew a *biel bog* or white god, and a *czerny bog* or black god.

Cp: *Rudra* and *Vishnu*.

forms the second section of the mystic Treatise of the Srimat-Vaishnavas known as the *Rahasya-traya*.¹ I will try to expand the idea in other Discourses.

Comparative Names, first List.

THE connection between India and Iran is established by philology. Here are a set of words with their *Samskrit* equivalents to confirm it.

Harahvaiti=Sarasvati

Vendīdād=Vi-daevo-dāta

Jamshed=Yima-kshaetra or Yama-kshatra.

Kharshed=Sūra (or Sūrya)-Kshatra.

Airyamān=Aryamān

Bagha=Bhaga

Varena=Varuna (Ahura)

Nairyosanha (Neryosangh)=Narāsamsa (Nara-simha)²

Verethreghna=Vritraghna (=Indra)

Frēdūn or Thraētaona=Trita

33 ratus=33 devas (rāti=a friend, opposite to arāti=enemy)

Athwyo=Āptya

Afri=Apri (hymns in Rg. Veda)

of which RV. vii. 41, 2, is here quoted: 'Let us invoke the victor in the morning (i.e.,) the sunlight which has defeated the darkness of light, the strong Bhaga, the son of Aditi (imperishableness, eternity), who disposes all things (for during the night all seemed to be lost). The poor and the sick, as well as the king, pray

to him, full of trust, saying: Give us our portion.' [P: 274. 3rd Edtn. Trübner].

¹ Every *umano-pathni* (*Dhaman-patni*) is the devoted Aramati of her *umano-pati* (=Dhaman-pati=*Dampati*) according to Eveshatrum Gāb. 9.

² Narsih occurs e.g. Bundahish I, 5 (Pallavi Texts, Part V., S.B.E.)

Kava Us=Kavi Usanâ (or Kamsa)
 Âthrava=Atharva (Fire-priests)
 Angra=Angiras
 Baresma=Brusi or Barhish
 Ázuiti=Áhuti
 Behesht=(Bekhet)=(Baikhunt) Vaikuntha
 Azi Dahâka=Ahi Dâhaka (Takshaka)
 Ishti=Ishti
 Yajishn or Ijashne=Yajush
 Zoata=Hota
 Rathwi (Saspi)=Rtvika
 Darûn=Darsa-púrna
 Gomez=Gomaya¹ (Gâush-jîvya)
 Mâthra=Mantra
 Vidvao=Vidvân
 Dûta=Dûta (messenger)

Vaikuntha.

IN this list I will dwell on one word Behest. In the interchanges which between Zand and Samskr̥t are usual, *h* exchanges with *k* or *kh*. For example Haurvatât is converted into Khordad; Huvre-kshaetam into Khorshed. Exchanges between *b* and *v* are almost universal, as for example Behmen and Vohuman. *Sht*, *tt*, *th*, and *nth* change places. From these considerations, it is not difficult to read Vaikunth or Vaikuntha in the word Behest. Vaikuntha is the name of the Highest Heaven in Vishnuism. So is Behesht according to Mazdâism. According to Vishnuism all souls

¹ I take my stand on this word to exhort my Parsi Brothers to be vegetarians. See Note on *Kine*, and Dis : III.

are bound to be saved. There is no eternal damnation. All souls resurrect also, according to the Irâanian scheme of salvation. And along with this salient and cardinal feature common to both the Dispensations, Vishnuic and Irâanian, the common heaven, the very name of it as shown above, happens to be the same, viz, Behesht equatable with Vaikuntha. I have elsewhere dwelt on the word *Garotman*, common to both the creeds. And *Garotman Behesht* is mentioned to be the highest heaven, which every soul without exception is destined to reach. I here refer to R. H. Mistri's *Zoroaster and Zoroastrianism*, Pp : 148 to 151, on the subject of Resurrection, where further information may be gathered, on this most vital eschatological theme, by which we can know that if not on earth, but surely in Vaikuntha or Eternal Home, we shall realise as the children of the same One Father. Philology of the word Behesht, aside the association of the two terms *Garotman* and *Behesht*, emphasises the identity of Behesht with Vaikuntha. Also Behesht is a later form of Vahisht. (See *Bundahish XXX. 27.* Pahlavi Texts Part I. S.B.E.) Even if it should be held that Vahisht cannot possibly be a derivative of Vaikuntha, it is enough for our purpose to know that Vahisht means best, and Vaikuntha means faultless, and thus it is a state, the positive and negative aspects of which are indicated by these respective terms.

Kaka-Sparsa.

UNDER names and under customs lie concealed many common ideas. In this discourse, I have

exemplified a few, which shall be amplified in other Discourses. Here I will touch upon the practice known as Kâka-Sparsa, and close the first Discourse. *Kâka-Sparsa* means, 'crow-touch', i.e. crows' touch. The crow or raven is supposed to be the departed ancestors coming in that form to accept offerings. Read *Bodhâ-yana Dharma-Sûtras* :—

वयसां^१ पिण्डं दद्यात्॥ II. 8. 9. वयसां^१ हि पितरः प्रतिमया
चरन्तीति विज्ञायते॥ II. 8. 10. It is to be noted that in Bahram Yasht [XIV. Zend-Avesta, Part II. S.B.E.] VII. 19 ff., Verethraghna came to Zarathustra the seventh time in the shape of a raven, the swiftest of all birds, the lightest of the flying creatures etc. It is also interesting to read this Yasht XIV. 34 to 46 ,treating of the magical powers ascribed to the raven's feather. Pindâs or balls of rice and cakes offered to dead ancestors are thrown to crows by Brâhmans, on the occasion of the Srâddha ceremonies. This practice in its original form, viz. offering the corpses themselves, which are represented by the Pindâs,² is retained as a permanent institution by the Parsis in their Towers of Silence ; only the crows' place is taken up by vultures. It is useful to note here the substitution allowed in the Irânian Scriptures between vulture and crow.

¹ Vâyasa, *Sk*=crow=*Vâc-*
saépa. Av? [See foot note 4.
P: 241. Zend-Avesta, Part II.
S. B. E.] The raven is also
called *Vârâghna*, and it is
curious that it is the Glory of
Yima which flew in that state

[See Zamyâd Yasht, vii 35-38.]

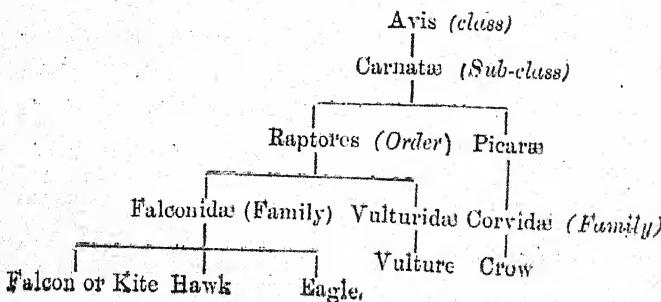
² For a clear account of the Srâddhas, or what is offered to the departed and others in pure love, see Max Muller's *India, What can it teach us,* 1892 Ed.

(See *Vendidad*, Fargard VII. I. 3.)¹ That Garuda the Brähmanic Kite belongs to the same *order* as the vulture, is also to be noted, so that Garuda's connection in the scheme of eschatology predicated by both the faiths, *Vaishnava* and *Zoroastrian*, may be understood. The crow, the vulture and the kite belong to the same *sub-class Carnatae*.² They each belong to the collateral *Families*. Here I wish to say a word on the practice of cremation and of exposure. Cremation and interment are in vogue among the Hindus, the former with

¹ 'Until the flesh-eating birds' is what occurs in the *loc cit.* J. J. Modi on page 727 for August, Theosophist 1912 A.C. explains:—"A flesh-devouring bird like the vulture or *the crow*". Martin Haug writes:—"With regard to the funeral rites of both religions some similarities may be pointed out. After the death of a man, Brahmins as well as Parsis must pray to raise the soul of the deceased up to heaven, which is the so-called third-day's ceremony of the

Parsis. On the tenth day after the death, the Brähmans perform a, certain ceremony of *Kukusparsa*, that is, they expose a ball of rice to be taken by a crow." [P. 286, *Essays on the Parsis*, 3rd Ed. Trübner]. In Zoology under the class *Aris*, vulture and crow both proceed from the sub-class *Carnatae*.

² The following Table kindly furnished by my friend Mr. Fareduin K. Dadachanji will elucidate the connection:—



the higher classes and the latter with the lower classes. But cremation is performed with *all* classes of Vaishnavas. Exposure to birds obtains among the Parsis as consignation to fire is considered sacrilegious, on account of the sacrosanct nature of fire. But keeping in mind the three connotations of Fire already dwelt on, exposure to the Sun,—the Parent of Fire,—is logically as sacrilegious. The custom of burial is however deprecated by both Brâhmanas and Persians. It is said to be the work of Angra-Mainyu at Harahvaiti and Sarasvati i.e. India (?) and similarly cremation his work at Chakra (Cakra), a Town in Khorâsan (?). But it is curious that *cremation* obtains in India among the Brâhmanas, not *burial*; and the *kûka-sparsa*, which is evidenced in the Towers of Silence, is to this day maintained by both parties, but in different ways. Supposing then that pursuant on the revolutionary ideas which science has impulsed in these days, our distant Aryan brothers the Europeans and Americans are rapidly inclining to the practice of cremation, giving up that of burial; I do not see why a similar change of sentiment ought not to supervene with our Irâanian brothers and make them to join the ranks of their Vaishnava neighbours, in this most important respect, inasmuch as it so vitally affects the hygienic interests of the country. Cremation is of the Veda which may thus be said to be common to both of us. Even like the half-way station Mazdâism occupies between old Brâhmanism and refined Vishnuism, does it practice the half-way method of exposure of the dead, viz., what

is between burial and cremation. Exposure is better than burial, but it is midway. Cremation is the best, as that at once vaporises into the highest regions. The Parsi idea of defiling fire by applying it to corpses is more sentimental than rational, for nothing can defile fire forasmuch as it is the agent invoked to burn all defilements. We have also such authorities among Irâni-ans themselves as Dârâb Dastur Peshotan Sañjâna, B.A. mentioning in the '*Civilisation of the Eastern Iranians in Ancient Times*,' telling us that Dakhmas were originally places for *cremation*. 'If this is a correct surmise,' adds L. H. Mills (*Zend-Avesta*, Part III., Introduction p: xxxl. *S.B.E.*) 'both burial and cremation may have been permitted at the Gâthic period, being forbidden long after. At least the original Mazda-worship did not recoil from cremation, otherwise the story of the attempt to burn the Lydian Cresus could not have arisen. The earlier Persians had no abhorrence of either burial or burning. Only the developed Zarathustrian Magism of the Medes obeyed the Vendîdâd.' A later Persian work, the *Desatir* holds a very moderate or tolerant view of cremation, for verse 154, in the Book of Abad enjoins: 'A corpse you may place in a vase of aqua-fortis, or consign it to the Fire, or to the earth.' (P; 22, Engl : trans. by Mulla Firuz).

Reconciliation.

MOST of the squabbles of the religionists of the world consists in hall-marking themselves with shibboleths. To this category belongs the nomenclature bestowed on certain ideas. Personal colorations then

intrude and make matters worse. Obscurantism, consequent on understanding the same words in different connotations, by controversialists ranging themselves on opposite camps, and on imperfectly defined words, contribute again their modicum towards insulating one mind from another and tear one heart from another, though all this seems to have a purpose like the biological purpose, for example, involved in the unicellular plasma fissioning into the multicellular. Reconciliations however present themselves readily to such minds, who would approach such subjects with an earnest desire to discover them. The present paper on Mazdāism and Vishnuism may be considered as such an attempt. Leave the spiritless names *qua* names outside, but seek the spirit of which those names are the expression. Says Mr. Violet Crispe : "it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability." Mazdāism would, e.g. mean the religion of the excellent man (Zoroaster) ; i.e. *Excellent Religion*. Vishnuism, stript of the meaning exoteric religion would impose upon and render it a narrow schism, would on the otherhand mean radically and esoterically, nothing more nor less than the *Universal Religion*. Krishnaism, apart from the mere word which would convey a sense of sept, means etymologically the *Attracting Religion*, or the *Religion of Love*.¹ Now we all seek for the *Excellent*, the *Universal*, the *Living*

¹ See my article on *Krishna-logy and Character*, Pp: 94 ff, in Central Hindu College Magazine for April 1910 A.C.

and the *Loving Deity*. If we are all on the quest for a Deity who ought to possess these attributes, we are surely all journeying together in the same path towards the same goal. Man shall not therefore try to sever what God hath joined together.

Apology.

AS my object in these Discourses is to institute a number of parallelisms between Mazdâism and Vishnuism, the reader ought not to expect continuity in their treatment. I am also perhaps open to the impeachment of crudeness and flights of fancy somewhat in this treatment; but my defence is that the subject is so antique that it lends itself to the exercise of a vivid, though plausible, imagination; nor do I go so far as Darmesteter who would trace all Zarathustrian legends, the age of Zarathustra himself, 'to a series of meteorological myths,' like Gorressio would of Râmâyana. If similarity of names and what they imply be considered completely, or partly anomalous, there can be no question about similarity of fundamental ideas. My labour however cannot be in vain in that I show to my Irânian brothers many points of interest contained in Vaishnava literature, whether they coincide or not in comparison with other cults. That there is one God, both Zoroastrians and Vaishnavas agree; and every other religionist too concurs: e.g., 'Have we not all one Father? hath not one God created us?' [Malachi II. 10]. Our Irânian brethren in particular are of one household with the Hindus. "Patsis", says Sir Pratul Chandra Chatterji, Kt., C. I. E., L. L. D., "have a

religion which has affinity with Hindu doctrines. They have nobly repaid the debt which India put on them by giving them shelter, and they are generally friendly towards Hindus. I should be prepared to admit them also to participate in Hindu institutions." But I have actually by my example in Bombay this year 1912 freely admitted my Parsi brothers to Vaishnavic studies and rituals. And I stand for still larger freedom.

Note A. (See page 7.)

Aryana-Vaeja.

TAKING the old Lemurian Continent into consideration, which once connected America with Australia, India, and Madagascar, (and Tamil literature mentions a great cataclysm which separated Ceylon from India, which thus must be prior to Sri Rāma's days,) and taking into consideration legends about Manu prevalent in South India, the limit of Vindhya in the south is a mere speculation. Central Asia for the Aryas might have been in the old days somewhere in South India.¹ I have also in my paper on *Rāmāyana and the Temples*,² speculated upon the connection between Irān and Hiranya. Also see Discourse III. s. v. Nrisimha.

In this connection, the most informing and interesting papers, under the title: *Zarathustra and his contemporaries in the Rig-Veda*, and the *Date of Zarathustra*, by Shapurji Kavasji Hodivala, B.A., deserve attention.

Note B. (See page 8.)

Manu.

MANU, or *Manus* of Egypt, *Mainyu*, *Manus-chitra* or *Manus* of Medo-Persia (*Manistar* of Desatir, Book of Yāsān, P: 48, Mulla Firuz's Engl. Trans)³, *Mincs* of Greece (Crete), *Moses* of Palestine, and *Man* of philology. Sir William Jones (quoted in Introd to *Desatir*, p.p. 5-6, transl. by Mulla Firuz) writes thus:—"Mohsan assures us that * * * * the first monarch of Irān, and of the whole earth, was Mahabad (a word apparently Samskrit), who divided the people into four orders, the *religious*, the *military*,

¹ See, 'Bharata Land or Dravidian India,' in the *Tamilian Antiquary*. No. 1. 1907.

² Read before the Bombay

Branch of the Royal Asiatic Society, Town Hall, Bombay, on the 23rd Sept. 1912 A.C.

³ Also Miruzād (P: 80. Id.).

the commercial, and the servile, to which he assigned names unquestionably the same in their origin with those now applied to the four primary classes of the Hindus. They added, that he received from the Creator, and promulgated among men, a sacred book in a heavenly language, to which the Musulman author gives the Arabic title of *Desatir* or *Regulations*, but the original name of which he has not mentioned; and that *Fourteen Mahabads* had appeared, or would appear, in human shapes, for the Government of this world. Now when we know that the Hindus believe in *Fourteen Manus*, or celestial personages with similar functions, the first of whom left a book of *Regulations* or *Divine Ordinances*, which they hold equal to the *Vedas*, and the language of which they believe to be that of the Gods, we can hardly doubt that the first corruption of the purest and oldest religion was the system of Indian theology invented by the Brâhmans, and prevalent in the territories, where the book of *Mahabad*, or *Manu*, is at this moment the standard of all religious and moral duties." (*Lecture on the Persians*).

Note C. (See page 9.)

Kine.¹

IF you want Zoroaster, O my Zoroastrian brethren! you must want Krishna, for Krishna is Go-pâla, or the Protector of cows, so is Zoroaster Go-pâla, e.g. see the Gâthas, especially Yasna XXIX: 'The wail of the Kine.' It is allegorical, and so is Go-pâla, for *Go* represents not only the Kine, but soul; and yet the protection of cattle literally

¹ 'Gospand' = includes all domestic animals, which should be loved and reared [See P. 24. S. D. Bharucha's Zoroastrian

Rel: and Cus: J. Vendidâd, Far-gard xxi, says that the cow is a powerful means for removing diseases.

is a *sine qua non* for an agricultural reform which Zoroaster championed. In the Dinkard VIII (P.T., V. S.B.E.) is found an illustration as to this fact. Asha-Vahishto here interferes to diminish the slaughter of cattle. Your own Parsi gentleman K. S. Jassavala's exemplary endeavours in England proves him to be a genuine Zoroastrian whose example the whole community must follow. In the Sixteen Sk. *Slokas* recited before King Jadu Rana, who gave refuge to the Parsis when they, exiled from Iran, landed on Indian shores, the following excerpt from Sloka X is important to remember in this connection :—

नो मांसं यज्ञबाह्यं, etc.

i.e. 'we refrain from using flesh etc.' compare this with the Sri-Bhāgavata lines :—

लोके व्यवायामिषमद्यसेत्रा, etc.

The five products of the cow, the *Pañcha gavya*¹ of the Hindus, are as sacred to the Parsis as evidenced from another Sloka, xiv :—

प्रायश्चित्तं पवित्रं पशुमपि सहसा हन्ति चेत्पञ्चग्र्यं ।

गोमूत्रं स्नानपूर्वं बन्तरदिवसैः शुध्यिरेवं मनोज्ञा ॥

i.e., 'who, if they accidentally (happen to) kill even a beast, perform holy penance of (*lit.*, attended with) the Bareshnum (ablution) with the cow-urine and the *five products of the cow*, and thus become completely pure after many days.' I am indebted for these verses and translations to Mr. Shapurji Hodivala B.A. [See Pp : 84 and 90 *Dastur Hoshang Memorial Volume*.]

¹ See Parāsara-Smṛiti for of the cow.
an account of the five products.

Note D. (See page 19.)

Krishna, blue.

ALL religions begin with metaphysical inquiries, then pass through ethics and end in emotion. Ethics always rest on metaphysical or psychological prolegomena. Religion in man is his metaphysical nature; and Ethics therefore rest on Religion. Buddhism and Mazdâism take the middle position, and Vishnuism occupies the last. Krishna as *magnet* and *love* is typical of the emotional aspect. Krishna is blue, and is compared to the color of cloud, sky, sea, sapphire, *atasi* flower &c., because blue is the color of devotion. Love added to it makes it violet, — the color also of lightning, to which Krishna's color is compared in the Upanishads:

*Nila-toyada-madhyastā
vidyul-lekheva-bhāsvarā &c.*

Like the Sun the heart of the Solar System, and heart the centre of man, Krishna is the heart of the Cosmos. The heart is the magnet of any system, characterised by its systoles and diastoles; and India is the heart of the world, from which arterial blood flows out to all the four quarters, and returns to India as venous blood, making Krishna *blue*. Iranians parting from the Brâhmans, and influencing the West, returning again to the East, bringing in their train the other branch of the Aryans, the Grecians, then again the Semitic stem coalescing with the Iranian, become influenced by its ethical religion,¹ and then advancing against

¹ 'The old Persian creed and moral system exercised a greater influence on Mahomedan writers than is generally known. In Saâdi, for example, are many precepts which evidently emanated from the

Zoroastrian religion, and it is a significant fact that in Saâdi all the *good* Kings are Persians' [Foot note to Introd.: P: xiii, the *Avesta of Spiegel* by A. H. Bleeck 1964, London].

the Persian's elder brother the Indian, to be in turn influenced by the latter in its emotional (i.e. Vaishnavic) religion, resulting in the Sufi cult;¹ and then again the long-absent and distant insular branch of the Aryan in Britain, journeying down to India finding its way all through other intermediate barriers of its own European fabric, to establish peace between all the diversified stocks of mankind met in India, not excluding the Turanian, the Mongolian, and the Dravidian Elements, all these show the mysterious workings of Providence. What is this but the arterial blood which flowed from India, returning in several streams from its æonic journey, as venous blood,—back to its heart, India. This may be allegorically taken as the meaning of Krishna being *blue* and *violet*. The present stage is the union of the ideals and fruits of the Christ, with those of the patriarchal ancient Krishna,—Christ's archetype and prototype. Events are transpiring to bring about this harmony if only our Christian Missionaries can become somewhat more intuitional of these universal truths.

Note E. (See page 47.)

Morality.

VISHNUISM has symbolized this rectitude (Arjava) in these threefold faculties of man by the triple-staff which the anchorites (*sanyāsins*) of its order carry. The tripleness of the staff indicates the threefold restraints to be laid on thought, speech and deed. The following verse enshrines the idea :—

Vāg-dando'tha mano-dandah

Kāya-dandas tathaiva ca

¹ Cp. "Hellaq was no more than the representative of an old idea, Indian in origin, which he combined with Sufism &c." [P. 5, C. Field's *Mystics and Saints of Islam*].

Yasyaite nihitā buddhau
Tridandīti sa ueyate.

Vishnuism thus by symbolization emphasises the three-fold Mazdaic moral principle, as the necessary stepping stone to the ladder of spirituality. In this connection I would refer my readers to the article: "Buddhist parallels to Parsi Humata-Hukhta-Huvarshta", in G. K. Nariman's Tiele, Pp. 301-304; *Indian Antiquary*, Vol. XL. Decr. 1911.

Note F. (See page 55.)

Vishnuism Spreading.

VI SHNUISM 'beating on American shores. Watch the Vivekananda movement and Premananda Bharati's Krishna movement and Parthasarathi Yogis' contributions to the Parliament of Religions, Chicago, 1893. In corroboration of the New Sixth-Race appearing in India, Dr. A. Marques mentions the following fact in his *Scientific Corroboration of Theosophy*, P. 141:—"Prof. F. Starr, of the Chicago University, has reiterated his belief that the American people are fast developing into Indians. Professor Starr has believed in the theory for some time, and has now confirmed it, he announces, by a personal observation. He examined the descendants of a small Colony of Germans who came to the United States years ago, locating in Pennsylvania, and found that the fourth and fifth generations had developed marked Indian characters, such as black hair, black eyes and darker-colored skins. These variations in physical appearance, he declared, do not take place only in German immigrants, as other nationalities coming to the United States have been effected in the same way."

DISCOURSE II.

Preliminary.

A SHORT exordium for this 2nd Discourse is that it purposes to be an expansion of some of the ideas already contained in the 1st Discourse, with some additions and some more, as it seems to me, happy conjectures ; for what I know, the conjectures may after all turn out to be truths—but if the conjectures should be proved to be but vagaries of imagination, this much is certain that even such attempt if it would only bring hearts together is a service that is acceptable to God. ‘ Not the least of any good attempt made goeth in vain’ as Sri Krishna says :—

Svalpam apy asya dharmasya

Trāyate mahato bhayāt. [Bh. G. II. 40]

At any rate, the moments spent by us both in dreaming divine dreams cannot be time wasted ; at least our thoughts on high themes have the present value of lifting us, at least for the moment, above our petty, transient, temporal concerns and interests over which humanity is seriously wont to expend every drop of its vitality, nothing to spare for God, if not before death, at least after.

Zend-Avesta.

ONCE more about the Zend-Avesta. Consequent on Alexandrian inroads, and Muslim incursions, much

of the Sacred Scriptures of the Irânians were lost. What we possess are but fragmentary; and therefore there is latitude permitted our imaginations to take free flights into the regions of insight, and wrest from their arcana the archaic truths regarding our vital interests, viz, those affecting our notions of God, Soul, Immortality and such other allied topics. Zend is Chhandas according to Max Muller and Chandas is doubtless the Vedas. What is Avesta? Spiegel has established that the language is truly Áryan, "neither Semitic nor barbarous". Avesta, we are told, was known in Syria as well as in Persia under its Semitic form *Apistako* or *Avistako*. The Samskr̥t or Vedic of the word is also discernible as *Avasthā* which means a mode. *Chhand-Avasthā* would then be the Vedic equivalent of Zend-Avesta. What would be the meaning of this? This: that Zend-Avastha,—howsoever the expression came to existence, whether Zarathustra himself gave it, his precursors or successors—is a *mode of the Vedas*.¹ In the Vedas themselves it is narrated that the Vedas are infinite: *Anantā vai Vedāḥ*, and what we possess now are but "handfuls abstracted from their mountain-like masses". It would appear that we the common sons of Manu dwelt together in India. Max Muller says that:—"It can now be proved, even by geographical evidence, that the Zoroastrians had been settled in India before they immigrated into Persia. . . . That the Zoroastrians and their ancestors started from India during the

¹ See my remarks on this subject in my Discourse I.

Vaidic period can be proved as distinctly as that the inhabitants of Massilia started from Greece". And as to the Zend-Avesta, "if regarded from a Vaidic point of view, many of the gods of the Zoroastrians come out once more as mere reflections and deflections of the primitive and authentic gods of the Veda". (*Chips.* Vol. I. p : 86 A. D. 1868). Professor Roth of Tübingen writes :—"The Veda and the Zend-Avesta are two rivers flowing from one fountain-head: the stream of the Veda is the fuller and purer, and has remained truer to its original character; that of the Zend-Avesta has been in various ways polluted, has altered its course, and cannot, with certainty, be traced back to its source".¹ (*Ibid* p : 87). Let us now examine what light Vishnuism can throw on this archaic theme.

Zarathustra.

ONCE more let us reflect over the word Zarathustra. Speculation has been rife over it. I am inclin-

¹ Martin Haug writes [P.294 *Essays on the Parsis*, 3rd Edtn. Trübner] :—"In the Gathas we find Zarathustra alluding to old revelations (Yn. xlvi, 6), and praising the wisdom of the *Saoshiyanta*, "fire-priests" (Yn. xlvi, 3; xlviii, 12). He exhorts his party to respect and revere the *Añgras* (Yn. xlvi, 15), i.e., *Angiras* of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected

with the ante-Zoroastrian form of the Parsi religion than any other of the later Brahmanical families." Cp. the Bible referring to an old book 'Jashor' (Yajush ?), [Joshua. X. 13]. About Vedas and Upanishads, Dara-Shukoh, the saintly son of Shah Jehan, wrote in his Preface to their Persian translation thus :—"Every difficulty was elucidated by this ancient compilation (i.e. Vedas) which, without doubt, is the first of inspired works, the fountain of truth the Sea of the Unity;

ed to accept Mr. C. P. Tiel's opinion¹ that he is neither a mythical nor a miraculous personage; that 'the possibility remains that a person Zarathustra by name was the great reformer, the story of whose life shrouded in a nimbus of legends, evades successful investigation. His place of birth is variously conjectured. I am inclined to take him as the sage from Bahlika or Bactria with which Ila of Indian legends is connected; and Atropatene as meaning Atharva-pattana, i.e. the city of the Fire-priest, and Vakereta which I would interpret as Bhâgrathi (a name of Ganges) are names nearer to Bahlika (Bactria) and India, than Media or Asia Minor, or somewhere near the Caspian Sea! Ragha is supposed to be near the Caspian Sea, and is supposed to be the birth place of Zaratusht. But there is no reason to preclude one from identifying Raga or Ragha with the Avestan Rangha, which has been proved by Windischmann to be the Indus.² Zaratusht's nativity might be placed here. If Atropatene is near the Caspian Sea, and not near Balkh, it does not hurt our argument; for the remark of R. E. Peshotan Sanjana is here helpful. He says:—"Thus we are led to conclude that the birth place of the Gâthas could not be very far from the Vedic land. And as the Vedas were composed in India on the eastern side of the Hindukush

not only consonantaneous with the Koran, but a commentary on it." [P: 191. C. Fields' *Mystics and Saints of Islam*.]

¹ "The Religion of the Ira-

nian Peoples, Part I.' translated by G. K. Nariman 1912.

² Mr. S. K. Hodivala B.A. locates Rasa=Ragha=Rangha, near Candahâr [vide his *Zarathustra etc.*].

mountain, to the west of the same mountain must lie the land of the Gāthās as also the river Dareja flowing through it." (P: 16 *Zarathustra and Zarathustrianism in the Avesta.*) The family names of Zoroaster as well, draw him nearer to India than elsewhere. Haechataspa, whether it be Kasyapa or Sakatāsva the ancestor, Paurushaspa or Purushāsva the father, Jamāsva or Yamasva the trusty friend, Vistaspā or Vishnvasva the patron, Pauruchishta or Paurukuts¹ the daughter, and over all Spitama or Pitāmaha, who is our common patriarch, all tend to link Zoroaster with the Vedic, Purānic and Vishnuic traits peculiar to India. As to the name Zarathustra itself, much speculation has been hazarded. *Zarad* or *Jarad* has been construed so as to mean gold; but the Samskr̥t *Svarnam* or *Suvarnam* which in Pali becomes *Zarānim*, cannot become *Zarat*, replacing *n* by *t*. This interpretation therefore seems far-fetched. Besides, if *Zarat* means gold, and *ushtra* is camel, what can gold-camel mean? Is Zarathustra a gold camel himself, or possessor of gold camels, or owner of gold and camels? Secondly *Jarat* or *Jarad* is old or old in Samskr̥t, and if even here *ushtra* is camel, is Zarathustra an oldcamel²? what would it mean?

¹ Paurukutsa is a legendary character of the Indian epics.

² But Persian Scholars explain that in this case it means the "possessor of camels", for example see R. H. Mistri's *Zoroaster and Zoroastrianism*. In the "Life and Legend of Zarathustra" Prof. Ferdinand

Justi, [see page 130. *Avesta, Pahlavi, &c. Studies*], the interpretation *Zor* (Persian Power), and *Yashtrā*, "sacrifice" is mentioned. But even in this attempt, the inexorable Samskr̥t origin *Yashtrā* could not be shaken off. Another proposal is *Citra-ushishta*, *

To me it means no sense. Windischmann reads again as gold-brilliance? How? It is not therefore *ushtra*, but *uttara*, i.e. excellent as I showed in my first Discourse, and I vindicated myself for it on considerations of the other term of Zarathustra. *Uttamottama* is a commonplace in Samskrit, meaning the Most Excellent, so that the Elder-Most-Excellent, would be the significance, by adopting *jarad* to mean 'eld'. But the term *Sarvottara* or *Sarvottama* is again a trite phrase with us Vaidikas meaning Excellent in excelsis, answering to the Holy word *Bhagavân*.¹ Curiously *Jarasasta* is another name mentioned, in the pages of the *Indian Antiquary*, p: 18, Vol. XL, January 1911, in an article: "Foreign Elements in the Hindu Population," by D. R. Bhandarkar, M.A. Poona. The word would mean Elder-Excellent, *sasta*, or *pra-sasta* giving the same sense as *uttara* or *uttama*. The Purânic account given here of Zoroastrians is so valuable, even if curious, that I have thought it worth extracting the whole account in an appendix to this Discourse.

Another ancient prophetic name of Zaratusht is Hertush, who comes after many other prophets according to the Persian work *Desatir* [see p: 87, and the

far-fetched and strained version but it has the merit of being thoroughly Indian, and nearer to the *sarvottara* of Discourse I, and very much in the purlieus of the Purânic *Jarasasta*, the account of which I present in Note A.

¹ Mr. C. P. Tiele supports

me in this view. For he says— "The Zarathustra of the Gâthas, apart from the question of the prophet's being a historic or legendary personage, is a glorified prophet, supreme over all [P: 17. Religion of the Iranian Peoples, Part I, by G. K. Nariman].

Book of Hertush, tr. by Mulla Firuz]. If I may be allowed to interpret this word Hertush Samskratically, its easy transition into Haritosh is evident. Haritosh means He who is the pleaser of Hari, i.e., a Lover or Server of Hari, or of the sin-washing God.

Next, the time of his existence is variously surmised, the *terminus ad quem* being 1000 B. C. I am inclined to accept this date, judging from the Vedic ring the names of Zoroaster's entourage bear. Srikrishna goes back to 3000 B. C. and finds mention in the Avesta, which Zoroaster promulgated. An interval therefore of 2000 years between Krishna and Zoroaster is therefore not too short, but it cannot be elongated so as to bring Zoroaster down to the initial centuries of either A. C. or B. C.¹

Krishna.

WHOMO is this Krishna? This is a most vital point between Vishnuites and Mazdaists. I am not here concerned with the radices of the terms Vishnu or Krishna on which in the First Discourse, I have already expatiated, and about which all humanity may be said to be in unison inasmuch as *Vishnu* means "All-Pervader", and *Krishna* means "All-Attractor"—but with the Person, or the *persona* of the Deity under the guise of the name Krishna, Mr. C. P. Tiele, after telling us that Darmesteter's propounding the theory that Keresâni of the Avesta was identical with Alexan-

¹ My conviction of 1000 B.C. Pp. 32-52 of R. E. P. Sanjana's for Zarathust is supported by *Zarathushtra* and *Zarathus-* the researches detailed in *trianism*.

der the Great (hence reducing the age of Avesta, not to speak of that of Zoroaster, to the 3rd century B.C. !?) cannot "live longer than the scintillation of a splendid firework" (P. 29.), says that Keresâni "is assuredly neither more or less than the Krishanu of the Veda", and in giving a few instances showing that the Irânians were acquainted with *demi-gods or heroes* of the East Âryans, gives that of Krishanu" the archer, who watches over the ambrosia and discharges his darts at him who would rifle the same for humanity". [P: 60]. Archery was the artillery in Krishna's days, Krishna is legendary connected with ambrosia, and as guarding it for the gods,—Kûrma and Upendra respectively; and he may further be looked at in the light of *demi-god or hero*, for Krishna answers to any of these delineations, or he was archer, born Kshatriya as he was. There is enough circumstance and plot here to surmise that it is the Krishna of the Bhârata and of the Bhagavadgîtâ, whose name filtered down through strata of diverse densities and porosities, to the Krishanu of the Avesta, Kurush or Cyrus of the historical times, and finally in a Semitic vesture, the Christ in Palestine. It is not our intention here to examine who the Krishnu of the Rig-Veda is, whose grandson is Vishnapu [I. 117. 7; I. 116. 23; VIII. 74. 3]; but there is a legend in the Rig-Veda, VIII. 85. connecting a Krishna with river Yamuna (Amsumati) and a conflict between him and Indra. The *Persona* Krishna as we know, forsooth dwelt on the banks of Yamuna and there was conflict also between Him and Indra, related at length in the

Vishnu-Purâna and Sri Bhâgavata in connection with the hoisting of the Govardhana hill near Madhura (Muttra). At any rate, if the Indian Krishna is not the Avestic Karesna, [but see Discourse III] it would serve our purpose quite to know that *radically* Krishna means the *attractor*, from *karsh* to draw, an etymon common to both Zand and Samskr. As to the teachings of Krishna, the whole world is this day aware of their universal character. The Christians, though they may feel reluctant to see Krishna under the guise of Christ, still cannot help taking great notice of the Bhagavad-gîtâ though only with the intention of discovering therein plagiarisms from the Holy Bible! If the alleged fraud is one that is committed on the Old Testament, the Gitâ is to be placed in the B.Cs., if the plagiarism is from the New, then Krishna is of the A. Cs.! Be the fact what it may, if by means of eternal truths wherever found, we are all made to feel as one brotherhood, one humanity, we can afford to put up with opinions. I shall take up Krishna again from the Farvardin Yasht in my 3rd Discourse.

Dâena.

LE T me now take up the idea of Dâena in the Irânian Scriptures. In Vendidad XIX. 32, the expression *dûsh dîndk* occurs, meaning evil knowledge. Dánâk has the derivatives *Dánâi*, *Dâena*, *Dâna*, *Dîni*, *Dîno*, *Dîn*, *Dâiena*, then in the sense of knowledge or wisdom can be equated with Sk *Jñâna*, as essential knowledge or wisdom constitutes or characterises Religion. *Jñâna* or Dâena in the sense of Religion has in Sk. a special

term, viz., *Dharma*. What is predictable of Dâena in the Avestan lore is predictable of Dharma in the Samskr̥t lore. Law (also personified) and Vohûman, are also allied ideas. I shall take up the term Vohûman in Discourse IV. Casartelli says:—"Wisdom, Vohuman, and Religion form one group, the exact relations of the elements of which it is difficult to determine". [Pp. 73 and 82, *Philosophy of the Mazdayasnian Religion under the Sassanids*]. Mr. C. P. Tiele writes thus:—"Several times the *Daena* is spoken of in high-sounding expressions, is personified in the *Cultus*, and is assigned a high rank amongst the most prominent Yazatas. This expression has been construed as law; some translate it religion The *Daena* has the power to remove all sins, not by the pardon granted to the sinner, but by the struggle with them. As the strong south wind clears the atmosphere, so for the pious (Ashavan==Arshavan==Rtavân) it sweeps away thoughts, words and deeds, that are evil." [P. 143. *Id.*] Now Dharma is the equivalent of *Daena* in the Vedas and throughout the Bhagavad-gîtâ. The refrain of this latter Book is Dharma and the ways of discharging it, says Krishna. *Krishnam dharmam sanâtanam*, i.e., "I am the eternal Dharma personified."¹ We learn from Mr. Tiele further that by a man accepting this law or religion

¹ It is interesting to compare here the main purport of the Din Yast [S. B. E. Zend-Avesta, Part II], which in Darmesteters' words is as follows:—"Dîn (Daêna) presides

over the 24th day of the month (Sirôzah 24) and gives it her name; She is invoked in company with Kista, and in fact this Yast, though it bears the name of Daêna is consecrated

(Daêna), and abjuring the false religion, all his sins are annulled. [P. 143. *Id.*]. May I draw particular attention to the quintessence of the Bhagavad-gîtâ embodied in verse 66 of its last or 18th Chapter viz.,

Sarva-dharmân parityajya
Mâm ekam sarvam vraja
Aham tvâ sarva-papebhyo
Mokshayishyâmi mäsuchah.

The purport of the verse is briefly what Daena has been explained to be above ; viz., ‘abjuring all the other Dharmas, (i.e., law or religion), whoso acccepts Me as The Law, has no more plea for dolor, for all his sins are annulled.’ Here is Mazdâism and Krishnaism (i.e., Vishnuism), interlocked. Who could demur to the beauty of this correspondence ? Radically also Sk. *dhri*, means to support, and I believe *da* the root of Daena has the same sense.¹

Ahura-Mazda.

A few more thoughts on the Holy Word Ahura-mazda have since occurred to my mind. *Asuro Maho* is traceable to Rg. Veda II. 1. 6. Asura is here in a good sense, like the term Deva itself in some parts of

to Kista. These two genii are however very closely connected in their nature, as Daêna is the impersonation of the Zoroastrian Law or Religion, and Kista is religious knowledge, the knowledge of what leads to bliss (farjânak, nirvâna-jñâna [*para-jñâna*, A.G]). Both the terms Dharma and Krishna are in Samskrit masculine,

whereas in Avestan, they are both feminine. Darmesteter adds in brackets, that Kista is the same as Kisti (?) But See Srôsh Yast iv. 16, and my Discourse iii, where I shall take up the word Krishna especially from the Farvardin Yast, for treatment.

¹ Refer to the subject *Patet* dealt with in Discourse I.

the Avesta. If the character of Varuna as delineated in the Veda be closely studied, his identity with Ahura Mazda is easy of discernment. If the very term Varuna has, by a series of metamorphoses, appeared as Ahura, though how it could do so under philological canons so far codified—but I hope not as yet crystallized—may baffle a fastidious student, it need cause us no surprise or disappointment, for the underlying idea makes us more consanguineous. At any rate we have no reason to be dissatisfied with *Ahura* being more nearly *Asura*, and it was this aspect that I dwelt upon in my 1st Discourse. In the Veda, Asura is used in the sense of God as well as demon; so is it in the Avesta. In both senses again the other term also appears; viz., Deva.¹ Hence it is inferrable from this that when we dwelt together in India, no dissension arose on account of the appropriation of these two terms as definitely conveying opposite senses in the religious consciousness of each of us the two races, but that a schism seems to have arisen in Irân itself between an orthodox party and a reformatory one, set on foot by Zarathustra. So Mr. Tiele says:—‘The well-known theory that a religious split, at the close of what is called the East Aryan period, had it for its consequence that one half of the Aryan nation remained true to their Daêvas, disassociated themselves from the other half and crossed over the Indus, while the other half accepting the purified worship of Ahura spread themselves in Irân,

¹ For example *Sisna-Devas* in the Rig-Veda. See vii. is used in an utterly bad sense 21, 5; X. 99. 3 *passim*.

settled themselves there, with the result that there the Asuras, here the Daēvas, become evil demons,—this theory can as such be no longer defended. The Daēvas were undoubtedly long after the separation of the two branches of the East Aryans adored along with the Ahuras in Irān as gods of the country, and it was only a long time after that the Zoroastrian reformation could have ousted them from their position of honor. The Daēva worshippers, against whom the prophets of Irān fought, were no Indians but Irānians, no foreigners but people of the same country. [P : 138, Tiel's *Rel : Irān : Peop*.]¹

Ahura and Mazda were jointly considered in my previous Discourse, and the expression *Asura-marda* was elicited out of that Dyad, also comparing the sense with *Kāliya-marda*, a name of Krishna. *Marda* again means the same as *Arda*, which appears in the word *Jan-ārdana*, a name of Vishnu or Krishna. *Asura* means "giver of life," from the root *asu*, life; *rāti*, gives. *Jana* means the sum of life or souls, so that *Asura-mardana* or *Janārdana* could be radically identified as the one and the same Supreme Spirit. In the Irānian Scriptures, *Asura* and *Mazda*, are found independently used and invoked. *Asura* then, as already shewn is Life-Giver, i.e. Spirit. *Mazda* independently is interpretable as *Medhya*. *Medhya* in Samskr is worshippable or worship-worthy. Mr. Tiele, referring to Yn. 31, 8, *Anghēush ahurem shyaothaneshu*, says:—"It is only in

¹ See note B on Ahura—Mazda at end of this Discourse.

one passage where Mazda is described as the being *most worthy of worship*, as the father of Vohumano¹; and the creator of Asha, that we may surmise an allusion to the original import of the term," [P. 110, Tiel's *Rel: Irân: Peop.*]. Again Madhu is an Asura, and *sûdana* has the same significance as *marda* or *mardana*. Hence Madhu-*sûdana*, a name of Krishna has its counterpart in Asura-mazda taken together. Varuna is the prototype. The rest goes easily. But should *nomina* fail us, *numina* at all events stand by us.

Aramaiti.

THE next important, I should say vitally important, point as between the Mazdâists and the Vishnuites is the volume of ideas contained in the word *Aramaiti*.² The original term in the Vedas is *Aramati*. It remained pure in that form in the Irânian Scriptures but was subsequently deflected into the forms Aramaiti and Armaiti. Aramati is the genius of devotion according to R. V. II. 38. 4; VII. 34. 21; VII: 36. 8; VII. 42, 3; X. 64. 15; and is the Celestial Lady, also presiding over the Earth. According to Rig-Veda V. 43. 6., Muir in his original Sanskrit Texts IV. Pp: 317. gives the various imports of this term. Our Irânian Scriptures tell us, Yasna 44, that Spenta-Armaiti i.e. Punya-Aramati is both daughter and spouse of Ahura-mazda. This finds a parallel in the Indian Scriptures, to wit,

¹ This term Vohumano will be considered separately in Discourse iv.

Spenta Armaiti, happily as *Beneficent Love*, exactly what Vishnuism would wish for. [See p. 12 *Zoroastrian Religion and Customs*].

² S. D. Bharucha translates

Satarūpa, the hundred-shaped (meaning the numerous shapes of the world), born as the daughter of Brahmā the Demiurge, but becoming his spouse, Manu Svāyambhuva being born of the Twain. But Aramati as Rāmā, Srī or Lakshmi, is born in the Sea churned by Vishnu; thus she is Vishnu's Daughter in one sense, but becomes his Spouse also. There is thus cognation between the two Scriptures. Ahura-mazda 'vouchsafes Zarathustra support, and Aramati instructs him.' [R.I.P. p: 84]. Vide also P: 132, *Id*: '*' * it is said she instructs Zarathustra in the ordinance of the infallible wisdom of Mazda &c.' Srī is the Goddess of Wisdom, Vidyā. In the Vishnuic hierarchy, Nārāyaṇa is the All-Lord or All-Spirit, and Srī comes next to Him and stands as the Ācārya or Guru or Spiritual Instructress to all the other Apostles who follow. As Instructress, She is also the mediatrix between soul and God.¹ Mr. Tieles shows next that Aramati "is represented in the Veda and the Avesta as the divine personification of piety and the head of the material world; and whom Zarathustrians received among the satellites

¹ Srosh is mediator (*vide* Srosh Yasht); and Srosh and Sri have the same root *Srīn*, to serve or *Sru* to hear, &c. Haug writes:—"He (Srosh or Sraosha) is the angel who stands between God and man, the great teacher of the good religion who instructed the prophet in it. He shows the way to heaven Originally his name meant "hearing" (from the root *sru* to hear),

which taken in a religious sense, means the sacred tradition. In this respect we may best compare the word with the Samskr̥t *Sruti*, by which name the Brāhmans understand the sacred tradition, as laid down in the various parts of the Vedas, especially in that which treats of sacrificial rites. All that is said of Srosh, in the Srosh Yasht, fully agrees with this meaning of his name.

of Ahura-mazda." [P: 60 *R.I.P.*] In the conception of the Vaishnavas, Sri is the Celestial Lady *par excellence*, and Her sway over the Material Spheres is delegated to Bhû (or Hri) and Nilâ, She remaining suzerain over all. Three distinct hymns are devoted in the Rg. Veda to this Trinity, yclept : Sri-, Bhû-, and Nilâ-Sûktas, respectively. I have depicted the Principles implicated under these *Personae* in the Life of St. Andal in my *Lives of Saints*. Nilâ appears again as the Spouse of Sri Krishna.

Again, "Asha shuns those who, by denying Vohumano offend against Aramati knowing full well Mazda's love for her" [*R.I.P.*, P: 123]. In Vishnuism the love between Sri and Nârâyana is the type of God-love to which souls—who all stand as spouses to the Lord—have to attain by means of piety or devotion i.e., *Bhakti*. This is like "unto that friendship, the best of all friendships, that reigns between the moon and the sun" [*Khorshed Yt. 5. Z. A. II. S.B.E.*]. Nârâyana typifies *Jñâna* or knowledga, and Sri typifies *Bhakti* or love. "Aramati indicates the solicitous, the good Mother Earth, who considers what is salutary for her children and is accordingly ever denominated the beneficent." [*R.I.P.*, P: 131]. In Vishnuism, She is the Celestial Lady having Her lieutenants over

We must, therefore, regard him only as the personification of the whole divine service, including the prayers as well as the sacrificial rites." [P. 307. *Essays on the Parsis*, 3rd Edtn. Trübner]. Mark the words :

divine service in relation to *v'Srin, sevâyam,* to serve. Srosh as male is comparable with Vishvakseна (see *infra*), and as female with Sri. Srosh acts as a midwife according to *Zindahraran*.

Earth and other material spheres, and is the Sri or Mother Beneficent to whom all Her children flee for succour. In Yn. XLVIII. 5 (*passim*), Aramaiti is spoken of as: "O thou pious wisdom." Sri also is the Goddess of Wisdom, *vidyā*, and stands therefore as the first Spiritual Preceptor in the Vaishnavic hierarchy. So far then as concerns the term Aramati. Now in Âbân Yast V, the goddess Ardvî Sûra Anahita is mentioned, who is supplicated "to descend from her astral station down on our globe" [P: 25. R.I.P.,] reminding one of Gangâ. Now Gangâ (Ganges) is a Goddess, who takes the form of a river flowing in all the three regions of space, having her origin in the holy feet of Vishnu. What *Ardvî*, *Sûra* and *Anahita* signify must form the subject of a separate study. However the idea of a goddess, beneficent and motherly is here, answering to the idea of a lieutenant to Sri, viz., Bhû, Nîla, etc. With the Vaishnavic ideas of Sri, Bhû, Nila etc., for spiritual and material energies of God, conceived as brides of God, who is thus the Bridegroom (see Solomon's Song of Songs for similar analogies), may also be compared Parendî who with Ashi Vanguhi attends on Mithra, [XVI. 66 Mihir Yast]. As with Mithra proceed Ashi Vanguhi and Parendi, so with Pûshan (==Mithra) and Bhaga, go Aramati and Purandhi [Rig. Veda VII. 36. 8.]:—' Bring ye the great Aramati before you and Pûshan as the Hero of the synod, ' Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandhi.' Also see Rig. Veda X. 64. 7, *passim*. Vishnu has other wives such as Nîla. So has

Mazda : " such as Áramaiti, the bounteous, and such as are thy wives, O Mazda, Lord " [Gâh Aiweisrûthrima, Z. A. III. S.B.E]. Useful comparisons are also insti-tutable between the Principles which, as explained in the Sít-ópanishat, are represented by Srî, Bhû an dNilâ, and those represented by Aramati, Ashi Vanguhi, Ardví Sûra Anâhita etc. Are there wives in Heaven ? For answer to this, see Pp: iii. & iv. Introd : to my *Lives of Saints*. These names then which are shared in com-mon by the Indians and the Irânians, convey very old spiritual facts.

Narayana.

THE term Nárâyana has casually been mentioned above as one Factor of the Holy Binity (Sk. *Dam-pati*, Zend, *Dengpaiti*)—the Spiritual Substance *cum* Energy—to which all creation owns fealty. In the First Discourse I showed how all the several aspects of divinity connoted by this name cannot be derived from Ahura Mazda ? This is due to the epithetic prolific-ness of the Indian mind christening its gods in a double manner, analytic and synthetic. If synthetic terms such as Nárâyana are meagre in Irânian Scriptures, that paucity is due to its laconic frame of mind as con-trasted with the Indian prolific frame. Partly also the meagreness is due to the fragmentary character of the Irânian Scriptures surviving the Alexandrian vandalism and Moslem fanaticism, the remnants being but the debris, " salvage from a great shipwreck ". Says Mr. Teile :—The Indians " have an inexhaustible dic-tion-ary of its honorific epithets and a vast number of

compounds The Irānians, on the contrary, are poor in this respect, less lavish, sparing even to parsimony in conferring titles” [P: 53 R.I.P.]. And he says further that “the Gāthas, furnish no sharply-defined conception of the Deity” [P: 109 *Id.*]. However in my purview of even the scanty materials available, I detect germs of Nārāyana; and what may be found incomplete in the Irānian Scriptures can be supplemented by Indian products, comparatively free, in South India, from the Moslem ravages. Let me now trace the references to Nar. The name given to the son of Zarathustra is Urvatat-naro, in the posterior legends [vide ft. note, 31, p: 23. Tiel's *Id.*], and Nārāsamsa (*Nairyosangha*), meaning “laud of *men*” [p: 62 *Id.*]. *Nar* means exoterically man, but esoterically it signifies many cosmic truths, all developed in the 1st of the three Rahasyas, of the Vishnuites. *Nar* means man, i.e. soul or souls. *Ayana* is receptacle or seat. Nārāyana is therefore the Lord of souls; and if Ahura-mazda is admittedly such a Lord, what matters whether one cries out to His Lord, as Mzdā or Nārāyana? I may revert to this subject again.¹ Now let me present another list of names common to Mzdāism and Vishnuism picked up at random:—

Comparative Names, Second List.

Magi = Magha or Makha

Maghaya = Maghavān (Indra)

¹ See Discourse III, and note to it on Nārāyana.

Atropetene = Atharva-pattana

Maghaya-Kshattra = Maghavat-Kshetra (i.e. Tri-vishtapa or Svarga).

Vohumano (Brih-manas) = Brahmà or Brahman

Nairyôsangha = Naràsamsa (or Narasimha)

Haptoirengha = Saptarksha

Azi Dahaka (Zohak) = Ahi Takshaka

Sraousha = Susrûshà,¹ Sri (from √*Sru* to hear, to serve)

Khorda = Kshudra

Vayu = Vàyu

Angra-mainya = Ugra-mainya

Spenta-mainya = Punya-mainya

Asha = Rta

Tishtar = Tvashtà

Visperatavo = Visvedevàh

Traitona Athwya = Trita Aptyá

Mazdo-Ahura (Mithra-Ahura) = Mitrà-Varuna
(Medhà-Asura. *Benfey*) (Zeus)²

Apâm Napât = Apàm Napât

Parendi = Purandhi

Bagha = Bhaga

¹ Sraosha comprises and denotes humility, meekness, docility, obedience wrightful authority etc' [P: 24. S. D. Bharucha's *Zoroastrian Religion and Customs*]. "Kemnâ Mazda."

² In the time of Herodotus, Persians, while invoking Auramazda, the creator of earth and heaven, still knew

who he was, and called the whole vault of the sky, Zeus [Sk. *Dyauh*], that is to say, called it the supreme God [Darmesteter, Zend-Avesta, I. p: LIX, *S.B.E.*] "In the Avestic phrase: 'Mithra Ahura' we find a striking parallel to the Vedic phrase 'Mitrâ-Varuna' [Zor : Rel : and Cust. p: xxxviii. App. S.D.Bharucha].

Rashne = Rbhikshan
 Yazata = Yajata
 Yasna = Yajña
 Yast = Ishti
 Naonhaitya = Nâsatya
 Vivanghat or Vivanghant = Vivasvat
 Fravashis = Pitrîs
 Druk, Druksh, Durj = Durgâ
 Haurvata = Svarvatâ¹
 Ameratat = Amaratâ
 Âfrin = Apri
 Hâvani = Savana
 Gâhanbâr = Gâhana-vâra
 (Garodman) Garo-demana = Garuda-dhâma
 Behesht (Bekhet) = Vikunth, Vaikuntha
 Varedemana = Vara-dhâma, Svar-dhám, or Param-dhâma
 Mihir = Mihira (Mitra)
 Dakhma = Dahana
 Saoshyantâh = Soshyantâh
 Amesha-Spentas = Animisha-Punyâh.

Garodemana.

IN this list I wish to take up the word Garodemana, and reflect upon all the interesting ideas it yields. The Gâtha *Vohukshathra* (Yasna II) is said to be mutilated and less intelligible ; that it would otherwise

¹ Parsi scholars give three senses to this term. According to the sense given, is the equivalent Sk. as follows: (1) Weal or Wealth = *Svarratâ* ; (2)

Health = *Svasthatâ* ; (3) Wholeness or Infinity (according to S. D. Bharucha, Pp: 12 and 13. Zor : Rel: and Cust.) = *Sarvatâ*,

throw much light on Zarathustrian legends. *Garo-demana* however is a paradise proclaimed as a reward to the Maghavans. "In the heaven, Garo-demana", writes Mr. Tiele, "the abode of song, lives Mazda, with his satellites and they approach there with the food and drink of immortality, Haurvatat and Ameratat. The prayers of the pious are there heard and granted To it leads the bridge Chinvat". [Pp: 140-141; 85-86 R.I.P.] Now Garuda or Garutmān is the celestial bird, and it is also a tropic designation of the One God, as is evident in the famous monotheistic verse of the R.V., I. 164.46:— "They call him Indra, Mitra, Varuna, Agni; and He is Garutman, heavenly, nobly-winged. To what is One, sages give many a title: Agni, Yama, Mātarisvan, they call it". Garutman is the personification of the Holy Word,¹ hence He is the Son of God, to express in Christian symbology. Philology also seems favourable for literally collating Garud with Cherub, and Cherub with Christ. But that is by the way. Garuda or Garutman is the vehicle of Vishnu, i.e. Mazda; he brings Amrita (i.e. Ameretat or Immortality) to men.

¹ *Suparno-si Garutmān* etc. [Taittiriya Sam. iv. 1 10]. If *Garo* means Song, from *vya*, *stutau*, note that Gāyatri (=Gāthrā=Gātha) is the offspring of Suparni or Gārudi [*Yajus Samhita*, vi. 1, 6]. And the 'Holy Word' is the 'Word' that is Gātha, or that which is sung or chanted. The Garon-māna is a Place or Abode where

Vedic bards also say that celestials always sing or chant hallelujahs:—*Etat śama gāyan āste*. [Tait. Up. iii. 10 5], then the parallelism between 'Abode of Song', and 'Celestial Bird' personifying 'Holy Word', is evident. For the symbology of *Garuda-vuhana* See Discourse IV.

He is the ensign of Vishnu, and many other things as abstracted in a verse by Yámunáchárya, thus :—

Dâsas sakhâ vâhanam âsanam dhvajo
yas te vitânam vyajanam trayi-mayah

[*Stotra-Ratna 41*].

Garuda again is the Guide and Vehicle of souls intended for Param-dháma, i.e. *Veredaman*,¹ Heaven. *Garodemana* would in Samskrit literally mean the ‘Abode of Garuda,’ or He who has Garuda for his abode. The Vedic verse quoted above bears out the latter sense, the former sense being conveyed according to Irâianian Scriptures. That Garutman is the vehicle of the blessed souls to Varam-dhâma, or Param-dhâma, or Vaikuntha is a most cherished tenet of the Vaishnavas. Dhâma I take to be the Sk. of *daman* or *demana*, meaning ‘Abode’ as well as ‘Glory’. It is the Abode of song, as the Veda says :—

etat sâma gâyan âste. [Taittîriya-Ups. iii. 10-5].

Haurvatat, or Svartâ,² and Ameretat, or Amritatâ are interpreted as bliss and athanasia (immortality) and are even called “the food of Mazda” [P: 133. Tiele’s R.A.P.] The Veda confirms this by saying :—

Aham annam aham annam aham annâdah.

[Id. iii. 10.6].

Garôdman (exactly answering to the Sk. Garutman) is also a form of the term occurring in the Gâthas [Zend-

¹ The infinite luminous space [Zend-Avesta, I. Intro: lviii, S.B.E.]

² Haurvatat is generally taken for health or spirit of health. ‘Weal’ would be the

proper word. Weal, Wealth, and Happiness are also used by translators. Wealth of course depends on health. So the equation Haurvatat=Svartâ is maintainable.

Avesta, III. S.B.E.]. In Yn. L. 4, occurs :—"in Thine Home-of-song shall I hear the praise of Thine offering saints who see Thy face" (L. H. Mills). Compare this with the Vedic :—

sada pasyanti śūrayah, divi (i) va cakshur ātataṁ
tad viprāśo vipanyavo jāgrivāṁsas sam-indhate
Vishnor yat Paramam Padam. [R.V. I. 22].

In Visparad VII, the name appears as Garō-Ñmāna (=Garo-dhāman) of Ahura, thus supporting me in the equating of it with Garutmān of the Veda. Even the nearer form Garōthman occurs in Yt. XXII. 15 [Z. A. II. S.B.E.], where there are four Paradises spoken of, the first three being Humat, Hukht, Hvarsht (see my First Discourse for Sk. of these), and the fourth is the seat of the Garōthmān (the Endless Lights). According to Ardibehisht Yt. I. 3, one of the Amesha Spentas is Garōthman, as the Vaishnava hierarchy has it. (The term Ardibehisht, it may in passing be observed, though a modern metamorphosis of the Avestic Asha-Vahishta, is much nearer to its parent, in its first part *Ard* to *Rta*, than *Asha* is.)

Then come the satellites of Mazda, as Tiele calls them viz. the Amesha Spentas, or *Animesha Pūnyas*. The Veda again bears out the idea, for example :—

Sarve 'nimeshā jañire. [Tait. Up^o. iv. 8].

They are also called the Nitya-sūris, or the Eternal-Enlightened, the archangels ever with God, among them being Garutmān.

With the Chinvat Bridge meanwhile, collate the Vedic :—*Esha Setur Vidharanah etc.* [B. i'had-Āranya.

Upanishat, IV. 4. 22.] and *Amrtasyaisha Setuh* [Mun. daka. Up^o. II. 2.5].

Dakhma.

IN my first Discourse I made mention of *Kāka-sparsa*, a practice which is observed to this day by the Brāhmaṇas in their obsequial ceremonies. Now Garutmān is a kite,—notably the Brahman-kite which is a name come into vogue—; and kite, eagle and vulture all belong to the same ornithological species.¹ It is these birds that flock to the Towers of Silence and devour the defunct remains of the dead.² Vaishnavas cremate the bodies, consigning souls thereof to the care of Garutmān, whereas our Irānian brothers seem to have perpetuated this idea by an external rite. Supposing this practice were given up on account of hygienic or other advanced opinions of the age, Vaishnavism is near at hand to support the idea. Adverting once more to the question of cremation *versus* interment, *versus* exposure, Mr. Tiele writes that “The occurrence in Zarathustra system of a few very un-Āryan

¹ Brāhmaṇ Kite is otherwise the falcon. See genealogical Table given in Discourse I. [p. 80], under *Kāka-sparsa*.

² It is interesting to note that Jätāyu, the vulture-king is the bosom-friend of Vishnu

in his Rāma-incarnation. He fought with Rāvana the demon, and met with death. Sri Rāma gave him sacramental cremation and despatched him to *Vahisht* and *Garomāna*. See Rāmāyana, Aranya, 68th chapter.—

गृध्रराजं दिघक्ष्यामि मत्कृते निधनंगतम् ।

नाथं पतगलोकस्य चित्तामारोप्य रावव ॥

मया त्वं समनुज्ञातो गच्छलोकाननुत्तमान् ।

गृध्रराज महासत्त्वं संस्कृतश्चमयाव्रज ॥

usages such as the practice of neither cremating nor interring the corpses, but of surrendering them to birds or dogs, has to be attributed more to their¹, influence than to the Semites'. [P: 197. R.I.P. I.] The word *Dakhma*, a word in my list above, is undoubtedly Dahana, cremation, and the survival of this word to call the Towers of Silence with, is the best scriptural argument to show that cremation, the old practice of the Vedas,² was our common ancestral mode of the disposal of the dead.. The Dakhmas as they are later applied to the Towers and exposure of the dead therein, it would appear, were held to be impure. For the Vendidad, *Fargard* VII, 49 has this:—"O Maker of the material world, the Holy One! How long after the corpse of a dead man has been laid down on a Dakhma is the ground whereon the Dakhma stands, clean again?" [Z.A. I. S.B.E.] If my Parsi brothers do not know it already, it is a tenet of the Vaishnavas that whoso becomes a Vaishnava must give up inter-

¹ I.E. 'ancient aborigines of West and Central Asia' (?) [P: 106, *Id*].

² In his book : "The Message of Zoroaster". A. S. Wadia, a Parsi gentleman of refined ideas and Europe-culture, says: "Let us bear in mind this important fact about the incorruptibility of fire when we discuss the question of introducing cremation among our people. *Nothing ever can pollute fire * * * the fire in the end will be physically as pure as it was before the impure matter*

was thrown into it [P: 41]. The practice of cremation is the Vedic Aryan custom, and of burial the custom amongst the non-Aryan aborigines of India. Cremation is costly, interment is cheap. On economical grounds, the latter seems to have been permitted to the lower and poorer classes even after their joining the Aryan (Hindu) fold. But as stated in Discourse I, when one joins the Vaishnava fold, be he rich or poor, cremation becomes a *sine qua non* with him.

ment, if that practice had before been observed by him, and bind himself to cremation. This is one of his inevitable articles of faith. As I ventured to say in my first Discourse that Mazdâism stands, in my opinion, half-way between Animism and Vaishnivism, is witnessed by this practice. In its ethics as well which are preliminary to devotion and love or divine æsthetics—which Vishnuism emphasizes,—it is, while parallel with Buddhism, is preliminary to Vishnuism. See the very useful chapter on “Some *Buddhistic Parallels*” by G. K. Nariman in Tiel’s *Rel. Irân. People*, Part I. Garutmân is the chief of the feathered race, is the enemy of the serpent-race, and he was supposed by the gods to be *Agni*, Fire. In some legends, *Svâha*, the wife of *Agni*, takes the shape of Gârudî, a female of the bird. So then, if it is profane to consign the dead to the flames, it seems equally sacrilegious to offer them to Holy Garuda who represents Fire! But sentiment rules and it dieth hard. This is by the way.

Amesha-Spentas.

LET me now proceed with the idea involved in the Amesha Spentas or the Animesha Punyas, or the Seven Archangels or *Satellites*, as Tiele calls them, of Mazdâ or Vishnu. “An enormous importance”, says he, “attaches to this sacred number (seven) in both the religions. To illustrate our claim by a few out of numerous examples, the Indian equally with the Persian divides the terrestrial sphere into seven continents, the *Dvîpas* of the one, the *Keshwaras* (*Sams: Krishivalas*) of the other; seven sacred rivers which

are not to be distinguished from the seven tributaries of the Sarasvati; seven sacred minstrels (*Saptarshi*) of the Indians, whom the Irâanian depicted in the seven stars of Ursa Major (*Haptoirenga*), and diverse symbolical, ritual operations in which the number recurs again and again. The number is both ancient and primeval, invested with religious sanctity by both". [P: 55, *R.I.P.* I]. "Alongside of Mazdâ in the *Gâthas* stand a few heavenly beings, who co-operate with him. They are six in number, are closely allied to him, and latterly are placed, together with him, as the seven Amesha Spentas at the head of creation divine". [P: 124. *Ibid*]. Now listen to what Vishnuism avers. A heptarchy is formed in Paramdhâma (*Veredaman*, of Nârâyana (Vishnu), Sri (Aramaiti), Cakra (the Discus or Time) Sankha (the Conch or Space or The Word),¹ Vishvaksena (the Lord of Hosts), Ananta (the Endless), and Garutmân (the Universal messenger). There is another account which is more archaic and universal. The Sacred Gâyatrî² of the Veda is accompanied by what is known as the *Saptavyâdhriti*. The seven in this is either the seven worlds, or their seven presiding spirits, or the seven classes of living beings, delineated in the verse :—

Sa-pranava-vyâhritibhis
Saptabhir īritam a-sesha-seshatvam

(1) Sthāvara—(2) tiryāñ—(3) nara-sura—(4) Kēvala—
 (5) Muktais,—(6) sa-Sūribhis'—(7) Seshit.

¹ See Time and Space in Discourse III. ² See Mantra in Discourse III.

The idea of Amesha Spentas is also comparable with the Prajāpatis.

In all human thought, as in language so in the expression of the ideas, variations, local affections and tribal affinities are inevitable; but the idea lurking underneath them all is typical and unifying, and what we are now instituting are comparisons having validity even in situations, extrinsic. This is one instance out of a legion, how ideas originate, travel, and appear sheathed in diverse vestments, accordant with time, place, and circumstance, often passing beyond recognition. But by comparative studies, we catch the fugitives. Ere this I have mentioned the Rahasyas or Esoteric Formulae of the Vaishnavas. With one of them the Holy Gâyatri with its entourage of the Amesha-Spentas, is connected. That is a special secret study with the Vaishnavas. It is enough for us here to bear in mind that the heptarchy represents the spirits who hold sway over the seven kingdoms mentioned. Each nation has its trait of analyzing and synthesizing categories of existence in its own unique way and departures between such methods are more conspicuous with races which have been long separated and more distanced, than with those not so circumstanced. *Autres temps autres mœurs.* As Indians and Irânians fall under the latter category, parallels are not only readily found but strikingly so, as in this and other instances which I have ventured to submit.¹

¹ In a pamphlet *Farvarde-* Hodivala B.A. writes (p : 35):—
Gûnnâ divaso (1905,) S. K. "We have to-day ample evid-

Vishvaksena [Srosh].

A NOTHER idea also affords a good parallel. In the Hierarchy mentioned above, the name of Vishvaksena occurs. The very name means the "Lord of the Hosts", i.e. the Lord of all the hosts of Nārāyaṇa who are appointed to guard virtue (*Dharma*) and suppress vice (*Adharma*). In the Avesta scheme, these are the Amesha-spents, the Yazatas; the Yazatas constitute the army or hosts of Ahura-mazda to war against the evil spirits. Yazad or Yazdan, is a designation of Ahura-mazda himself, corresponding to *Yaksha*, the name of Brahman in the Ken-*Upanishat*. Vishvaksena then is the Lord of all the Yazatas as his very etymology indicates.¹ In Yn. xxxiii. 5., Zaratushtrà says: "I supplicate to and call for my succour, the greatest of all (Thy Yazads), who is Sarosh". And F. K. Dadachanji rightly used for Srosh the expression of 'Commander-in-Chief', which is the radical meaning of Vishvaksena. [See his *Light of the Gâthas*]. That these stand as intermediaries between God and man is evident, like the Archangels, Angels, Dominions, Principalities &c. of Christianity. [Read Pp: 74 ff. Casartelli's *Philosophy of the Mazdayasnian Religion under the Sassanids*].

ence for saying that the ancestors of the Parsis and Hindus were one and the same in the remote past and even to this day the ceremonies of both are found to be closely allied. Similarly the ceremonies performed by the Parsis in connection with the Farohars and

the various matters relating to them mentioned in our Scriptures, very closely resemble the ceremonies and descriptions given in *Yajur Veda* regarding the Pitris or Manes."

¹ See foot-notes 1. Pp: 98 and 103.

Palingenesis.

LET me now take up a theme most inviting to all, to wit, immortality (with which is closely knit eschatology), and find what interesting coincidences may present themselves between Mazdâism and Vishnuism. In my First Discourse, I stated how post-mortual immortality, on which we are agreed, is logically consequent on a prenatal antecedence—in other words the theory of metempsychosis. “Theopompus speaks of the Zoroastrian doctrine of palingenesis” [P : 32. Tiele’s *R.I.P.*] ; and if I may trust Fechner’s ingenious version of the doctrine as is alleged to be contained in Zend-Avesta, Ch. XXXI, I quote it for its elegant language, though the version seems to me to be a clever imitation of the Zend-Avesta :—

6. “As in our present life the body which at any period is the vehicle of our mind, has grown from the body which was its vehicle in a former period, so in our future life the material vehicle of our spiritual existence must have grown, to preserve our individuality, from the vehicle of our present spiritual existence. This condition is indeed realised in our individual sphere of actions, in the totality of which everything is stored up that during our present life has produced any effect in our body”. [P : 20, *On Life after Death*].

But what Fechner alludes to is Yasna XXX. 11. [Zend-Avesta III. S.B.E], for Mr. Feridun K. Dadachanji’s version, which I prefer, runs thus :—

‘The law of (justly dispensed) happiness and pain appointed of Ahura, recognise, Oh ye men! It is this,

that sinful ones have long to be in suffering (to wipe out the effects of their wicked doings), and the good ones reap benefits, which lead to blissfulness.'

The commentary on this elucidates the above thus :—

" This Law of Retribution is the synthesis of justice. It is known to the Hindus as the Law of Karma. "As you sow, so you reap", says Christ, and his exhortation: "Do unto others as you would have them do unto you" follows as a corollary from this grand and immutable Law of Justice. Whosoever admits the authority of the Gâthas and their sanctity, and still impeaches the justice of the suffering which seemingly innocent men undergo, is thoughtless. If he is unable to fathom the remote causes of such suffering, he yet, in view of the distinct enunciation here of the Law of Retribution, viz, that the good are always rewarded and the evil chastised, is bound to admit that for such suffering, a reason exists, and that that reason is none else than some past sin." [P. 119. *The Light of the Avesta and the Gathas*].

The idea of repeated births is allied with the notion of what soul is,—whether it is an eternal entity, or it comes into being *in time* by an act of God, according to Christian notions. But a note by Darmesteter decides the question in favour of the former, and therefore compatible with Indian notions. The note runs thus :—

" From the worship of the Fravashis,¹ who being at first identical with the Pitrîs, with the souls of the departed, became, by and by, a distinct principle. The

¹ See note on Fravashis at End of Discourse IV.

Fravashi was independent of the circumstances of life or death, *an immortal part of the individual which existed before man and outlived him* (*Itcs.*, mine). Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants". [Z. A. p: LXXIV. Part I. *S.B.E.*] If post-mortual immortality is an indubitable fact in the Zend-Avesta but pre-natal immortality is a fact not quite clear, later Iranian works such as *Dinâî-Maînôg-i-khirad*, make the latter point indisputable by references to predestination. I make one excerpt only from this book to support my view [P.T. III. Vol.XXIII. *S.B.E.*] :—4. "Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to contend with destiny. 5. Because when predestination as to virtue, or as to the reverse, comes forth, the wise becomes wanting (*niyâzân*) in duty, and the astute in evil becomes intelligent ; 6. the faint-hearted becomes braver, and the braver becomes faint-hearted ; 7. the diligent becomes lazy, and the lazy acts diligently. 8. Just as is *predestined* as to the matter, the *cause* enters into it, 9. and thrusts out everything else". This is the great Vedântic theory of Karma, to which the whole world Scientific as well as Theological, is now fast coming to subscribe. For example, one may gauge world's opinion on the subject by a pronouncement made by a Doctor of Philosophy, Revd. Hervey De-Witt Griswold, M.A., in his study on *Brahman* [Cornell studies in Philosophy No. 2. New York, 1900] thus (p. 67) :—" Let it be remembered that the spheres of recompense, began at the top with the very world of

Brahman himself (*Brahmaloka*). What more natural than to extend them downward until they include the worlds of men, animals, plants, and inorganic nature? According to this view, the doctrine of transmigration in India began through the extension of the 'spheres of recompense' so as to cover all beings, all forms, all bodies. This seems to me a very plausible hypothesis." This Karma doctrine is the solution of the Evil Principle. This theme then is very important to us both. Nay it is very useful to all, inasmuch as the doctrine of re-incarnation, rather than that of original creation, gives us one more cogent reason for feeling brotherly towards each other and offers the scientific premium for mutual regard and love. Is not this pragmatic (so to say) virtue and value of psychology, something worth possessing and cherishing and acting up to? The Orthodox Christianity is also veering round and joins hands with science by discovering re-incarnational truths in the Bible.¹ Another voice, that of Rev. J. O. Bevan construes *Heb. VII. 9. 10* thus:—"The soul is immanent from the

¹ Read: *Reincarnation in the New Testament* by James M. Pryse; and many an utterance from Christian platforms, as oft reported in the pages of the Theosophist. Consider the following passages in addition:—*Gal.* vi. 9; *Matt.* vii. 2; *Rev.* xiii. 9; *Psalms*: vii. 16; *Matt.* xvi. 13; *Matt.* xi. 14; the parable of the Talents, *Matt.*

xxv. 14 to 20. Also Revd. Dr. H. DeWitt Griswold, in his *God Varuna in the R. V.* writes:—"And the doctrine of Karma, namely that "whatsoever a man soweth, that shall he also reap" deserves a larger development in Christian theocology than it has yet received". [P: 6].

begining (even as the bud is immanent in the root) but is not evidenced in outward and particular manifestation until the appointed time". [P : 26: *The genesis and evolution of the Individual Soul*]. Rev. Bevan may well look for support to his interpretation, from *James*, III, 6, where the expression "Wheel of birth", savouring of an Indian origin, is found.

There are dissentient voices however such as of, for example, R. E. Peshotan Sañjana, saying "that the doctrine of transmigration and re-incarnation finds no place in the Avestan system. The Avestan saints had not the faintest idea of such a doctrine"! (P : 250. *Zarthushtra and Zarthushtrianism*). And yet the same voice admits:—"However, they believed in the Resurrection, both spiritual and bodily. It cannot be denied that in the later Avestan period, Frasho-Kereti did come to mean also the human soul resuming its own body". [*Id.* p : 250]. This controversy and hesitancy about this or that doctrine has a parallel in scholars elsewhere having missed detecting this same doctrine in the Rig-Veda Samhita, but finding it in the Upanishads! On the whole the determining factors are two, (1) the world-wide re-recognition of the doctrine by the enlightened world, and (2) the theodicial value of it. It must be borne in mind however that a large part of the Avesta are irretrievably lost and even in the midst of the remnants, references to palingenesis are discoverable as even so is the case in the Christian Scriptures. N. D. Khandalavala, an eminent Parsi gentleman has for example, pointed out the following

pregnant passage in the orthodox Zoroastrian book, the Vendîdâd, Fargard XIII, (x) 50-51 [Z. A., I; S.B.E.]

"Creator of the material world, Pure One! If a (female) dog that has ceased to bear, or a (male) dog whose seed is dried up, happens to die, where does its consciousness (*baodhang*) go?"

Then answered Ahura-Mazda:—"O holy Zarathushtra! it goes into a stream of water, where from a thousand male, and a thousand female dogs, a pair,—one male and one female—of the *Udra*, that reside in the waters, comes into being". [See the Chapter on "Transmigration in the Avesta" in *Zoroastrianism in the light of Theosophy*, pp : 329 ff.]

The *Desatir*, a later Persian book though considered as less authoritative, most closely echoes the Upanishadic doctrine of palingenesis. [See the Book of Abad, verses 62 to 86. Engl. Trans. by Mulla Firuz].

Dabistân, Vol. I. [Paris. 1843]. Introd : Pp. lxix—lxx, informs us also thuswise :—

"Human souls are eternal and infinite; they come from above, and are spirits of the upper spheres. If distinguished for knowledge and sanctity, while on earth, they return above, are united with the sun, and become empyreal sovereigns; but if the proportion of their good works bore a closer affinity to any other star, they become lords of the place assigned to that star; their stations are in conformity with the degrees of their virtue; perfect men attain the beatific vision of the light of lights, and the cherubine hosts of the supreme Lord. Vice and depravity, on the contrary,

separate souls from the primitive source of light, and chain them to the abode of the elements; they become evil spirits. The imperfectly good migrate from one body to another, until, by the efficacy of good words and actions, they are finally emancipated from matter, and gain a higher rank. The thoroughly depraved descend from the human form to animal bodies, to vegetable, and even to mineral substances." From this, both the facts: (1) eternity of souls, and (2) palingenesis, are clear. These thoughts may now be read in the Upanishads, *Chhândogya* [Madhu-vidyâ, See p: 130 of my Bhagavad-Gîtâ]; V. 10.7. *passim.*]

I must before closing the subject of Transmigration call your earnest attention to the article: "Immortal Soul, Its Pre-existence, Persistence after Death and Transmigration" [Pp: 99—124 by R. F. Gorvala M.A, in the Spiegel Memorial Volume], for which I am much indebted to Mr. J. J. Modi of the Parsi Panchâyat, Bombay. And spiritually, a necessary law of unfoldment, concatenated, in continuous causation, with the past, the present, and the future—immortality—sustains throughout all realms of nature.

Parallelisms.

NOw to parallelisms, after these prelusive expatiations. In the Mazdian portrayal of the bliss-diffusing God in his diverse transfigurations of a handsome youth, steer, white steed &c, [p: 26. Tiele's *R.I.P.*], Vishnuism recognises the Incarnations (*Avatârâs*) of God, His benevolent nature (*Gunas*) and His ineffable beauty '*Divyamangala-vigraha*'). Mr Tiele writes thus:—

"No one denies the unison between the Indian and the Irâanian religions. A number of myths, legends, rituals, concepts and names of existences to whom prayers are offered, they have in common. Mitra, Aryamân, Váyu, and diverse other gods, claim equal adoration from both." [P: 30 *Id*]. "The Indian paramount god Indra &c., are mentioned as idols in the Avesta" [P: 30--31 *Id*]. Vishnuism discerns in this its Fifth Hypostasis of God, viz. Archâ-'vatâra [*vide* my *Artha-Pañcaka* or The Five Truths, J R A S, July 1910]. Both Irânians and Indians performed with their archaic chants, Vedic and Avestic, harmonising in metre and cadence, Yajñas, where animals were sacrificed. This animal sacrifice was given up, and fire-ceremonies with Soma (Hoama) and Visvedevas (Visperâtavo), without animal sacrifices, took their place.

Archa or Symbolic Worship.

MAZDAISM stopped here; and though idolizing of Indra &c, are found in germ in the Avesta,¹ developments into established institutions like the Temples of the Vaishnavas—the *locale* for so-called idolatry—are I believe not to be found. This is God on earth, and the same God who is in Heaven, the sole,

¹ Darius rebuilt the temples, which the Magnus Gaumata had destroyed (Behistun I. 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II. 10): Xerxes behaved himself as their disciple,

at least in Greece. Still the Magi seem to have at last given way on the point to the Perso-Assyrian customs, and there were temples even under the Sassanians [P: lv, Intro. Z. A. I., *S.B.E.*].

real and beneficent deity, Ahura-Mazda the Creator, exalted above his creatures, encircled by his saints around and under him,—the Amesha Spentas, [*vide P: 33. R.I.P.*]. Eschatology for man begins from the earth-end, and ends at the Heaven-end. This Heaven, the Valhalla of Ahura-mazda, yclept *Varedemana* (i.e. *Vara-dhâma* or *Para-dhâma*), He tenants with Asha Armaiti. The Vaishnava here sees his Vaikuntha (Behesht) with the Holy Twain Sriyah-pati holding court and council with His Eternals. And in the references made to the body, hand, mouth, tongue, eyes &c., of Ahura Mazda, the Vaishnava descries the not only anthropomorphic descriptions of his Vishnu, but zoomorphic and panmorphic as the famous Purushasûkta Hymn in the Vedas, and the *Visvarûpa* chapter of the B.G. universally, for example, exemplify (*passim*).

Psychologically idolatry is universal, if one only deeply reflects upon it. Philosophically, the rationale of it is just what any one, irrespective of any religion to which he may belong, would say. For example, R. E. P. Sanjana writes:—

“ All our religious rites and ceremonies are certain expressive signs and actions which have been ordained by our religion for the worthy glorification of the Supreme Being Ahura-Mazda or of holy men and women, dead or living. Undoubtedly, according to the Avesta, a true glorifier of Ahura-Mazda or of the holy souls and fravashis of the dead is he who is good or righteous in thought and action. Yet the Avesta does not condemn exterior forms of worship, that outward manifestation of our internal sentiments which do not ripen to consummation until they

receive visible expression. So long as man has a bodily existence, his thoughts and feelings must express themselves in some concrete form that appeals to the imagination and the senses. Therefore in all religions, ancient and modern, of civilised and uncivilised peoples, we observe two parts, outward and inward, visible and invisible. On the one side, there are beliefs and convictions belonging to the mind; on the other hand, there are legends, rites, ceremonies and formulæ in which those beliefs and convictions are clothed and made visible. As good music, when attentively heard, quickens our energy, elevates our mind and fills our heart with pure feelings, so do our rites and ceremonies, when properly observed, stimulate our imagination, exalt our intelligence and affect our will, so as to strengthen us for that moral struggle and spiritual battle which we have to fight in this world. It is the conviction of wiser men that all attempts at a purely philosophical spiritual religion, discarding outward and imaginative expression, are unnatural and doomed to failure". [Pp: 236—237. *Zarathushtra and Zarathushtrianism*].

When in this very strain I lectured to a big Baroda audience assembled in the State Library Hall there on the 29th November 1909, when Dr. Dadachanji and Hirji P. Wadia, with other Parsi and Hindu gentlemen were present, Mr. Wadia who was my Chairman, confessed that after hearing from me the rationale of worship, he would not be ashamed to bow before every Râma and Krishna image dotted over the holy land of India; but it is curious to relate, that when later I spoke on the same theme in the Prârthanâ Samâj, Bombay, on 12th December 1909, I was complimented for it by a *Parsi* lady, but, by my own brethren the Hindus,

was suspected as superstitious! But how are *prárthanás* (prayers) heard by an *earless* God? Can an earless God create *ears*? Also, I found in the intolerable squeaking of the Western Harmoniums employed in the *Ārya Samájas*, the auricular sense was ministered to with a gratification, indeed *reduplicated* for the loss of the idolatry ministering to the ocular sense? Idolatry is as good or as bad for one sense as for another. If for one sense it is rejected, why not for all? Here is a rationale of symbol worship (so-called idolatry) written by a Westerner:—

"Because of the constant pressure of external things, with our inevitable practical interest in them, and for many other reasons, the chief of them being *moral*, it will be difficult for us to maintain ourselves in the right attitude for perceiving spiritual reality; and so helps, memorials, symbols will be needed. We shall require in this sphere, something corresponding to the staff of an absent friend or the pebble of a once-traversed but no distant shore. These are fasts and feasts, the sacraments and ordinances, the rites and ceremonies, practised with more or less detail by every religion." [The Burnett Lectures for 1892—3]¹. After

¹ Read the interesting remarks on 'Symbol' on Pp: 33ff. in A. S. Wadia's *The Message of Zoroaster*, and referring therein to the wise remarks of Carlyle in his *Sartor Resartus*, and Ruskin. The most Protestant Christian cannot do away with his cross, nor the worst iconoclastic Moslem, with his Crescent, Pañja, Ta-boot and Kaaba Stone! And yet they all talk glibly and scoffingly of the boor's fetish!

Andrew Lang is right when he writes:—'* * * * perhaps the earliest traceable form of religion was relatively high, and that it was inevitably lowered in tone during the process of social evolution". [P: v. Preface, *Magic and Religion*]. What does the much-belauded Darwinism say to all this? Was God less manifest in the past than at the present? Read Yn. xxx-10, with comm. [*Light of the Gáthas*].

all, I could not better describe the attitude of Brahmo, Prârthana, and *et al* Samâjas than in the words of Ruskin :— “ But to be proud of our sanctities to pour contempt upon our fellows, and to make this religious art of ours the expression of our own perpetual self-complacency—congratulating ourselves day by day on purities, proprieties, elevations, and inspirations, *as above the reach of common mortals*—this I believe to be one of the wickedest and foolishest forms of human egotism.” [Modern Painters, Vol. iii. Ch. iv].

Eschatolgy.

THE liberated soul journeying to Heaven describes itself as “the food of Mazda” [P: 133 Tiele’s R.I.P.] answering to Upanishadic passages of similar import already cited : *Aham annam &c.* As for Mazdaists, so for Vaishnavas, Haurvatat and Ameratat (personified into spirits), i.e. *Svartâ* and *Amaratâ*, bliss and immortality, are their meed. Now comes Sraosha, i.e. Sk. *Susrîsha* (obedience), or the Spirit of obedience as messenger between the terrestrial and the celestial worlds, to distribute blessings among men and “lead the pious on to the eternal domains of the beneficent spirit, along paths, which, starting from righteousness, lead to the seat, where Mazda Ahura is enthroned, and he (Sraosha) is even called the way to Godhead” [P: 133. R.I.P]. The heaven is Garodemana. This is not the highest heaven as will appear in the sequel. Vahisht is the word for Heaven. And Vaikuntha (=Vahishta)¹ is the name of the Vedic Vaishnavas’

¹ See *Shâyast lâ-Shâyast*, for heaven etymologically the vi. 1 to 5. [P. T. I., S.B.E]. best and highest state. Vahisht is the general name

Heaven, the abode of song, where lives Mazda with his secondaries, where the prayers of the pious are heard and granted, the Chinvat bridge leading to it [p: 141. *Ibid.*]. If ever you come to study the *Archir-ādi-gati* or the "Way to Heaven beginning with heat (or Fire)"¹ of the Upanishads, alluded to in the Bhagavad-Gītā VIII. 23 to 27, and the same sublime theme, amplified and systematised into four inspiring chapters by Lokācārya in his *Rahasya* yclept *Archirādi*, of which an abstract is also found in another *Rahasya*, the *Prameyasekhara*, you will find all the scattered ideas of eschatology strung together in a schematic manner. Outside the inner circle of the Srī Vaishnavas, these treatises are hardly known.

Correspondences to the above can be discovered scattered over Avestan works. For example Ys. LX. II. . . . *darasāma thvā pairi thvā jamyama hanem thvā hakhma*, sounds like the Vedic *sadā pasyanti sūrayah* and the fivefold bliss *sālokya, sāmīpya, sūrūpya, sāyujya, sārshti*;² the glorified body *qāthravaitīs tanvo*,³ like the

¹ See *Shiyast lā-Shiyast* xii. 5 [*Id.*]:—" * * * for in the *Dāndulād Nask* it is revealed that they sever (tebründ) the consciousness of men; it goes out to the nearest fire, then out to the stars, then out to the moon, and then out to the sun; and it is needful that the nearest fire, which is that to which it has come out, should become stronger (Zorhomandtar).

² What is Moksha or eternal bliss? To this question Vish-

nism answers that it may partake of the nature of any or all of these, and that constitutes Moksha. Read:— लोकेषु विष्णो निवसन्ति केचित् समीप मिच्छान्ति च केचिदन्ये। अन्येतु रूपं सदृशं भजन्ते सायुज्यमन्यै सतु मोक्षउक्तः॥ [See P: 980. Vol. II. *Bhagavadvishaya*, Telugu Edtn.]

³ Cp. *tanasus* in the expres-

Pañch-upanishan-maya-sarira; the passage of souls through several spheres such as the sun, moon &c., described for example in *Dādistān-i-Dīnīk*, XXXIV. 3, analogous to the Path of Light (*archir-ādi*) &c. They may be states of bliss, but experiencing those states in relation to localities need not outrage the abstract philosopher's fitness of things. All the same, pictorial representations embodied in words are of spiritual experiences, otherwise indescribable.

Words whether they are Āryan or Semitic, Samskrit or Avestan, are pictorial signs for underlying truths. Hence the Chinvat Bridge need not be a concrete bridge, nor the *Kshurasya-dhāra*, an actual sword with a sharp edge stretched across. If a man is called a lion or a fox, the man himself is not lion or fox, yet in the bosom of the Infinite, it is no wonder, if abstract truths are exemplified and brought home to men's minds by any kind and any number of concrete representations. Vishnuism suggests a *Virajà* River, taken from the Upanishads. The idea is the same, if the *Cinvat* Bridge, from its etymon *cin*,—discerns; and *Virajà* river, from its etymon *vi* and *raj*.—washes; i.e. discerns or washes the deeds of man, respectively. *Zaremaya* may be taken as the *Airama* or *Airamadīya* Spring of the Upanishads, whereof the released soul can quaff

sion *hadhana hadhana tanasus* of Rashnu Yasht. [See discourse iv.] If I may venture a surmise on the meaning of *gāthravaitis*, it would be *Svārtha retti*, = Self-luminous, so

that *gāthravaitis tanvo*, would be self-effulgent body, or a glorified body, which would not stand in need of another luminant to illuminate it.

nectarious drink. *Zaothra** may be taken for the *Tírtha*, and *Frasast** for the *Prasída*, of the Vaishnavas, *Droana** for Drona, a wooden cup containing the cake, and *Gáhanvár* for the Gáhana-várà, or the bathing day, meaning a festival day. Zaothra and Baresma go together: e.g., "Baresma spread with sanctity, with the Zaothra" [Gáh *Aiwisrúthrima* 5, Z. A. III., S.B.E.]. And Hindus add sesamum to this couple. Before I leave the subject of eschatology, I might notice another interesting correspondence between Iránian and Vaishnava ideals. Besides Heaven and Hell, there is an intermediate space recognised by Zoroastrianism, called *Hamest-gehan*,¹ which is the habitat of those who are not good enough for Heaven, and not bad enough at the same time for Hell. The analogous idea to this you will find in the term *Kaivalya*, which plays a great part in the Vaishnava lore, and voluminous writings have been devoted to the investigation of this subject. I would invite attention to my own paper, the *Five-Truths*, published in the Journal, R. A. Society, London, 1910, and my *Bhagavad-Gítá* [Eng. Trans. Chs. VII and VIII with Rámánuja's commentaries].

* See Haug's *Essays on the Parsees*, pp. 281, 396-397, 3rd Edtn: Trübner.

¹ See *Dülistani-i-Dínik* xx. 3, *Shiyast lá-Shayast* vi. 2. Note 3 [P : 294. Pahlavi Texts I. S.B.E.] says, Hamistakan is the intermediate neutral posi-

tion. It is also compared to the purgatory. It is also described as 'ever-stationary'. Note 2 *loc. cit.* Hamistakan and Hamest-gehan are variants employed. The first, Sanskritized, might be read as *Tamas* or *Tamisra-geha*, and the latter as *Sama-sthána*.

But to those who would escape the borderland and join Brahman itself, the reward is Brahman itself. The Veda says that to the saved soul Brahman gives Itself and gives the soul adequate power also to enjoy It: "Ya ātma-dā bala-dā, yasya visva upāsate" [Yajur-Veda-Samhitā IV. 1. 8]. Now corresponding to this is the idea found in Yasna LI, called the Vohukshathra Gātha, which in the words of the Parsi thinker, F. K. Dadachanji B.A., LL.B., is thus:—"Whoso pleases Ahura with prayers and offerings, him Ahura grants better than good (Himself!)". [Vide his *Light of the Avesta and the Gathas*].

Druj.

LET me now take up the word Druj.¹ She is painted as a goddess of evil. Her sons are the Druksh. In the habitation of these "Sadrás" eternal misery reigns, and there is infinity of dolor and so forth. Now it seems to me the Indian counterpart of this female deity is the Durgā. She is the terrible goddess fond of flesh and liquor and gathers at her shrine all those depraved souls who are enjoined to find salvation by abandoning themselves to all those orgiastic revelries summed up as the 5 Ms or *Pañca-makāras*. This in other words is the worship of Sakti, or what is known as the Sākta-Religion, in India. Sankarāchārya could not uproot it altogether in his days but Rāmānuja's purity-movement succeeded in creating bitter opposition

¹ See Gāthas, Yn. xlxi. 1, 2 and 3 for Zoroaster's anathema against Druj and Druj-wor-

shippers (Z. A. iii. S.B.E.)
passim.

• against this terrible travesty of religion,¹ Wickedness rampant is objectivated by this cult. In his turn Chaitanya (descended from Rāmānuja)² on Bengal side, where Sāktaism prevails, strove hard to extirpate it; and yet it is lingering, though its backbone has been broken beyond fear of recrudescence. Mazdaism has helped the purgation. Buddhism was very useful this way. Now, as a recompense for evil, the souls go to the Druksh, a post-mortal state. This may be compared to the purgatory or the several regions of the Pandemonium. There is also another state described in Vaishnavic works. I have already referred to this subject, *Hamest-gahan*, (the Hamistānīk), of the Dādistān-i-Dīnik, Ch. XX. 3. [P. T. II. S.B.E].³

What after all is the far-off end for which the *all* is making ; in other words what is the nature of the

¹ See *Sabda-Kalpadruma* s. v. *Sākta*, for an account of this left-handed system. Sivaism carried to libidinous lengths becomes Sāktaism. The roots of the latter are lodged in the former. The phallic root in particular has given birth to the abominable practices of Sāktaism. *Devī-Bhāgavata*, and works which go by the name of 'Tantras', mostly countenanced in Bengal, are devoted to Sāktaism. Vishnuism frenziedly and fanatically entered its caveat against both these systems, which came as a blight on the otherwise holy and pure India. Rāmānuja's mission was chief-

ly to uproot this evil, and purge India of the curse.

² See authority for the descent of Chaitanya or Lord Gaurāṅga from Rāmānuja, in my *Bhagavad-Gītā*, p: xv, note 2, *Introduction*.

³ Also see Shāyast lā-Shāyast vi. 2. The word *hamistī nīkō* sounds like *samī-sthānīka*, i.e. the 'equally-poised.' This state is further described to be a passive immovable one till the resurrection. Dādistān further says that "if along with an excess of good works his habits are correct (Frā-rūn-dād), he goes even unto heaven (Vahishto) &c." [Ch. xv. 3].

Ultima Thule of Existence? Mazdaism sees spotless perfection in the end. "There is a clear reference," says Mr. Tiele [p: 141-2. *R. I. P.*], "to the great separation at the close of the history of the world, the last judgment after which the good spirit will achieve the most complete triumph and the power of the Druksh will be annihilated by Asha. * * * More than once this completion of the world is alluded to when not only for individuals but for all, eternal life shall begin, continue undisturbed, and Mazda's coveted world shall take the place of this imperfect existence." Vishnuism is very strong on the point that not a single soul shall linger for ever in what is known to Christianity as eternal perdition, that the worst that can happen is but a state of æonic suspension, *Kaivalya*—a metaphysical yet not a divine state, but in the end, all shall obtain salvation, and nothing but perfection shall reign. Angra Mainyu's rule, forsooth! shall vanish for ever.¹

Saoshyants.

TO bring about such an end seems to be the special function of the Saoshyantah.² This word comes from the root *sūñ*, *prāni-prasave*, i.e., to engender life. *Sāte* is the form of the present tense, and *soshyate* and *savishyate* are the alternative forms of the future tense. *Soshyan* is the verbal noun from it, sing., the *plu*: form being *Soshyantah* or *Savishyantah*; the sense being

¹ See notes C and D at end of this Discourse.

² See Gáthas, Yn. xlviii, in

re, "Saoshyants the vicegrants of the Immortals on earth"

[P: 153 Z.A. iii. S.B.E].

those who are born in order to save, or who will make lost souls to be born. Mr. Tiele says: "that the appellation (i.e., Saoshyant, literally conveys the sense of the "useful ones," "those who promote growth and felicity, the redeemers, best rendered by absolving prophets." In the later Avesta, the term denotes the saviours to come, one or more redeemers, who will rise at the termination of the world and bring to pass the renovation of all things [P: 90 R: I: P]. Barring the qualifying clause: "at the termination of the world," save such as God himself takes, to wit, the Kalki to come, Vishnuism postulates a never-ending stream of saviours always descending and keeping watch over humanity in order to redeem it, such as the hierarchy of the Āzhvārs and the Āchāryas (*vide* their Lives by me in English). Soashyant is also a son of Zarathustra, thus confirming my surmise of an apostolic line of saviours [Part I, Vendīdād, P: LXVII. S.B.E]. In this connection also read Śrī Krishna's telling Arjuna that His comings into the several worldly systems of the Universe, are not once but as often as circumstances demand them. (Bhagavad-Gītā. IV, 4 to 9),—a truth borne also by such Vedic passages as:—

Ajdayamāno bahudhā vijayate. [R. V. X. 90].

Here then, as regards the final destiny of creation and the agency by which it is brought about, we are also at one. As regards the goal: "The true Zarathustrian gives himself up to his God, surrenders to him his soul or his life-energy; in a word, lives but

wholly for his service."¹ [P: 122. Tiele's *R. I. P.*] If there is a doctrine which is cardinal with Vishnuism, and if it be asked what that feature is, it is simply this ideal of service and no other. I already have had occasion to refer you to the *Rahasya-Triad* of the Vaishnavas. In the 3rd and last of this, the apodicta of all the Vaishnavic *credenda*, this finality of our goal is emphatically asserted and demonstrated. Ponder once more over the implications of the Bh. G. verse XVIII. 66, which may be put in verse thus:—

Retire entire from diverse paths, O Soul !
 Resign thyself to Me the Resort sole.
 To wipe thy woe is sure *My* goal,
My service sole is sure *Thy* goal.

Universal Religion.

THE *tout ensemble* of the whole of the present discourse, as far as it goes, is this that: "The Irâniants constituted one of the two septs of the Âryans, of which the Indians were the other both originally were adherents of a common worship; wherefrom it directly follows that the ancient religion of the Irâniant tribes, apart from local divergences, was one and the same, being a ramification of the more primitive Âryan faith." [P: 45. Tiele's *R. I. P.*] If Vishnuism shows that the whole humanity is one, and therefore that the West-Âryan Christianity is akin to it, it goes without saying that the East-Âryan Irâniants are but our next of kin.

¹ See notes C and D at end of this Discourse.

In my First Discourse, I said that India was the heart of the world, and Krishna the central world-figure. Life-giving arteries went out from it to the world, and that life-blood returned to India in venous channels, for periodical purifications, to its centrel heart and lungs. Here are some land-marks of history. Somewhere in the grey mists of the pre-historic period, India sent out her kin the Irâanian. Then rose the Baktrian sage. Then came Kûrush (Cyrus); and Time, before and after him, presents to us the spectacle of how the Aryan genius blended with the Semitic,¹ by the fact of Chaldea, Media, Assyria, Babylonia, Palestine and Egypt falling under the sway of Persia. Persia also shook hands with its own distant kin, Greece. But Arabia remained isolated. Then from an isolated center rose Greece again, and paid a supralapsarian visit to its neighbour Persia and its mother-land India. That was through Alexander. That tide also ebbed away. But all this constitutes external history.

¹ Says Darmesteter:—“ * * great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Kur'an. Persia, it is known, had much influence on each of the move-

ments which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mahomed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought” [P: xii. Introd: Z. A., I. S.B.E].

But inwardly the spirit was at work. Buddhism, the pure chastened fruits of Vedism, had ere this penetrated to almost all the countries, influencing early Christianity, winning niches in its churches as Baarlams and Josaphats. Buddhism I must tell you stands to Vishnuism as the photosphere stands to the sun, and Mazdaism to it certainly is as the chromosphere. Ferdinand Justi writes :—"Characteristic of the relationship between Buddhism and Parseeism is the legend of the holy cypress-tree which Gushtâsp planted before the house of the fire Mihir-burgîn, and which must have been originally a *Ficus religiosa* which appears in the Buddha legend". [P: 146, *Avesta, Pahlavi and Ancient Persian Studies*]. And Buddhism performed its peaceful mission particularly amongst our more distant cousins, the Turâniens, the Mongolians, the Chinese, the Japanese and the Drâvidians, whereas the Mazdâic spirit busied itself chiefly with the Semitic sections in Western Asia. Darmesteter is right when he tells us that :—"By the help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that momentous period in the history of religious thought, which saw the blending of the Âryan mind with the Semitic, and thus opened the second stage of Âryan thought". Persia by its history thus prepared the West, rather the Semitic Section of the human family, for the infusion of the Âryan Spirit which was to later appear, but in a Semitic vesture. This was Christ appearing in Palestine, and carrying the Âryan torch

back again to Greece and Italy, and endeavouring to absorb the diverse elements found scattered over Germany, Russia and allied lands. Another isolated spot, now Rome, rose into prominence, from which another national wave heaved, sighed and subsided in its turn, but carrying the Eastern Christ, in Semitic garb, to the distant shores of Britain, and the Ethiopian and Lydian lands of Africa. All the while, again, the inevitable goddess of Nemesis had quietly installed herself in another small corner. It was in Arabia, and she now sallied forth to Europe on one side, and Persia on the other side,—a retributive measure ostensibly for Aryan wrongs inflicted on the Semites in bygone ages. But the body always dies, the spirit survives. In the battle of Nihâvand 642 A. C. the Arab overthrew the Sassanian dynasty, and as Darmesteter writes :—"In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found (but it is their own old Home, it must be remembered, about 732 A. C.) at last among the tolerant Hindus in the Western coast of India and in the peninsula of the Guzerat." [P: XI. Introd. Part I., Z. A., S.B.E]. But Guzerat is the home of Krishna Himself—the Great *Vaishnava*! "There they live still, while the ranks of

their co-religionists in Persia are daily thinning and dwindling away" [Id.] But in India they now number probably 200,000 souls. Spiritually, Arab formed its religion from Persia. Says Darmesteter that: "on the one hand, Parsîsm was one of the elements out of which also Mohammed formed his religion, and on the other hand, that the old religions of India and Persia flowed from a common source" [Id. intro. p : XVII]. God does not neglect any of his children. In restoring Persia back to India, God seemed to will that the Persian spirit be saved from utter demolition in the hands of the Semite, and at the same time He seemed to will that the naturally backward intellect of the Semite be educed by the influences of Persia and India. As Emilé Burnouf writes:—"A real Semite has smooth hair with curly ends, a strongly hooked nose, fleshy projecting lips, massive extremities, thin calves and flat feet. And what is more, he belongs to the occipital races: that is to say those whose hinder part of the head is more developed than the front. His growth is very rapid, and at fifteen or sixteen it is over. At that age the division of his skull which contained the organs of intelligence are already joined, and in some cases even perfectly welded together. From that period the growth of the brain is arrested. In the Âryan races this phenomenon, or any thing like it, never occurs, at any time of life, certainly not with people of normal development. The internal organ is permitted to continue its evolution and transformations up till the very last day of life by

means of the never-changing flexibility of the skull bones. When in the latter years of life our cerebral functions get out of order, then derangement is not due to the external conformation of the head but in "all probability to the ossification of the arteries." [Pp: 190-191. S.R.] Again:—The cerebral and intellectual development of a Semite ceases before he has reached the age at which man is able to grasp such transcendent speculations. Only an Aryan can attain into such understanding; the history of religions and of philosophies shows us that Aryan alone raised himself to that altitude. [Id. P: 194]. Thus though Arabia destroys the *body* of Persia,—Persia must have in previous ages grown materially inflated and therefore somewhat godless,—the hand of Providence is visible in saving its *spirit* on Indian soil, and drawing the Semite into the Aryan atmosphere as well that its (Semite's) intellect also may evolve. This may be called the third stage of Aryan thought. Providence also exemplified through the great Persian Empire which was built, that the Eastern nations also possess the capacity for Empire-construction. Japan has proved it once more in this 20th century. The Indians—forgetting for the moment their old Empires,—are considered incapable in this direction; but who were the Persians, if not Indians? Scythians, Huns, Assyrians, Babylonians, Chaldeans, Greeks and Romans have vanished, but Persia, in the bosom of India, survives and thrives. The lot of the Irâanian is linked with the Indian. The Hindu nation has survived through all its travail and turmoil;

and with it the Parsi. Both rise or fall together. Saktism, the bane of India, is almost gasping for its last breath under the chastening and sanctifying influence of Vishnuism. The fear is that it may recrudesce under another form from Western influences. The Brâhmañ has, under its influence, freely embarked on such non-caste avocations, as tanneries etc., and the Parsi on such as those of tavern-eries etc., and in other respects leaning to Western vices. Our spiritual salvation, such strayings impede. In her Sir Jamsetjis and Dadabhoy Naorojis,¹ Mehtas and Tatas, Malabaris² and Jassavalas,³ Persia on the other hand is showing her gratitude to the Vaishnavas who gave her refuge on the shores of Saurâshtra. There is work in India for hundreds of such philanthropists yet.

If Irân of the Avesta, by influencing Turân, opened the second stage of Âryan thought, a thousand years

¹ i.e. Dadabhoy Naoroji, M. P. whose first entrance into the British Parliament, I had the honor of celebrating with great eclat in Chikmagalur, 1892—3; and now I had the fortune to personally visit this G.O.M. of India, at Versova, Bombay, on 4th September 1912, on his 88th birthday.

² B. M. Malabari, the great champion of the Hindu Widows' and other movements, whom also I had the privilege of meeting twice in 1909—10. He died, July 1912, in Simla.

³ K. S. Jassavala, President Founder of the British Association for Protection of In-

dian Cattle, who is found in July 1912, at 45, Courthope Road, Hampsted, London, moving Royalty, and Earth and Heaven, to conserve cattle, the agricultural staple of India. Arda-i-Virâf (xii. 1.6) cried out: "Happy art thou who art a soul of the liberal (*râtan*) that is thus above the other souls". And Casartelli adds in a foot note on p: 152 of the *Philosophy of the Mazdayasni Religion &c* :—"This tradition is perpetuated to the present day among the Mazdayasnians; for the princely liberality of the wealthy Parsis of Bombay is something incredible".

later, the third stage was opened by the Avesta reuniting itself with the Veda in India, and the Moslem Semite—the Hebrew Semite¹ having already come to Indian shores in another manner—followed in its train, and the Turān contacted with the pre-Avestan Veda, in the times of Akbar, Dāra Shukō and others, when the Upanishads, and the Mahābhārata etc., were Persianised by their efforts, the Vedāntic principles metamorphosing into Sūfism, and Vishnuism producing such spirits as Kabir and Kamal. Much earlier than this the Semitic also, in a way, came in contact with Vishnuism, and two of its princesses are chronicled by Rāmānuja to have become Vaishnavas. [See my *Life of Rāmānuja*].

Sesostris and Semiramis aside, the first return of India's arterial blood was through the vein of Darius Hystaspes (*Vishtāspa*),—not the prehistoric *Vishtāspa*,

¹ Read, p: 295, Theosophist for November 1912 :—"Theosophists are naturally keenly interested in the development of tendencies towards union in organisations outside their own community, and will therefore hear with interest of the action of Dr. Isidor Singer, of New York, who has issued a very interesting pamphlet on the views taken of Jesus Christ by Hebrews, is eager to help in bringing about a *rapprochement* between Hebrews and Christians, and hopes that the time is ripe for beginning a movement in that direction.

To that end he is addressing a letter to the "spiritual and intellectual leaders of the civilised world, eliciting their individual views" upon the matter, and asking whether the Papacy cannot so modify its position as to become the leader of such a movement. In his circular letter he writes :—

"We are past the time when the different religious denominations were hermetically closed one against the other: the present religious status of mankind imposes the duty upon those among us who have the higher spiritual interests, common to the entire human race, at heart, to look over the walls of the neighbouring sanctuaries and to take counsel from time to time with their inmates."

the contemporary of Zarathust ;—the second return was through the Alexandrian vein ;—the third is by the Persian exodus ;—before which it would appear Persian princes became Buddhised and went as far as China (see page 135) ;—the fourth return is through the British vein, our distant Áryan cousin. In B. C., 3000, stands the central figure of Krishna; in B.C., 1000, that of Zoroaster; in B.C., 500, Kurush, and Buddha the ethical *avatāra* of Krishna; 5 centuries later Christ, spiritually the great-great-grand-son, so to say, of Krishna. Well, it was now the turn of Britain, whom Nemesis made to sally forth from a distant corner of Europe. This blood flows back, after Islam. The Western Áryan not only comes to the rescue of its Áryan cousin the Irâanian and the Indian, groaning under the clutches of the Semite, but it settles down as well in Egypt, Africa, Australia and America, contracts alliances with Japan, China and Tibet, and watches over Persia and Afghanistan, leaving Morocco for treatment in the hands of the Áryan French, and Turkey in the hands of Áryan Italy and the Bâlkan States.¹ While the Arab, from the near East, settles down in India, there arises in the far East, Japan, another insular centre, a power which asserts itself in Asian politics, infuses spirit into China, and pushes Tibet into Indian politics so that it may shake off its æonic exclusivism. Thus you will see meeting in India

¹ In the apocalyptic work, the Bâlman Yasht, [Pahlavi Texts. I. S.B.E. pp : li, 215-17] it was prophesied that a nation with red banners, red wea-

pons and red hats would drive away the demons with dishevelled hair and restore religion. E. W. West says : " they seem to be Christians."

all the branches of the human family, because India is the heart of the world to which venous blood must flow back to be purified and flow scarlet out again. This may be called the fourth stage of the Áryan thought. Krishna or Vishnu is ever blue! (See note D, p : 81).

Here is another minor or preparatory stream flowing into India. This may be called the fifth stage of the Áryan thought which has just made its début. *Bhaga* which is a common idea both to the Iránian as well as the Indian,—a word to which Bhágavatism or Vishnuism, and Mazdáism both trace their source—is a word current among the Slav people; and the eagle-Garuda, which by the bye, plays a great part in Tibetan Buddhism—is the national standard of Russia. Russia is so situate that it does not readily enter into the comity of nations; but destiny prepared a singular soul there in the person of H. P. Blavatsky,¹ who became a world-wanderer, picking up universal knowledge in out-of-the-way corners, *in cog*, eventually arriving in America. There, in that young and vigorous nation, which is going to reproduce India, as pointed out in my First Discourse, she finds another kindred soul H.S. Olcott; both it would seem destined to inaugurate a world-movement so as to tie all the branches of the human family into one harmonious whole; and these come to India as the central

¹ By means of Japan, Nemesis wards off Russo-phobia for India; but Russia cannot be left out of the fraternity of

religions, and hence she joins the spiritual comity of nations peacefully, in India, by H. P. B.'s person.

heart again, Madras being chosen as the head-quarters; for Madras is the *lungs* of India to oxygenate the returned venous blood. It only now remains for the Christians not to disown but to re-discover their Christ in Krishna, and join us all in the *magnus opus* of bringing all humanity under one divine banner. In blood the Christian is mainly Áryan, and Christ is an Asiatic and Áryan genius. When Christ was born, the wise men from the East went to bless the baby. In the mediæval paintings, the wise men are represented as Indians and Irâniens (the Mâgi). Says Emile Burnouf :—

“ Christianity, coming five or six centuries after Buddha and Cyrus, caused the same revolution in the West as Buddhism in the East, only under different conditions. When we study dogmas, rites, Christian symbols, and compare them with those of the East, we are not so much surprised at their resemblance as at their identity. A closer attention paid to these great religions will discover that the fundamental theory upon which they all are built was drawn from a common source. Have we not found that the theory of Christ, which existed long before Jesus, is Áryan and identical with that of Agni in the *Veda*? The same may be said of the theory of God the Father, who is also Sûrya (the Sun); of Íbrahmâ; and thirdly of the Holy Ghost, whom the most careless cannot fail to recognise in the Vâyu. Every thing else pertaining to Christian metaphysics is also contained in the sacred book of the Indians together with the rites, symbols and the greater part of the legends admitted by Christianity. Moreover these common elements are also to be found in the *Avesta*, only perhaps more disguised than they are in the Vedic hymns. Therefore we cannot reasonably doubt that Christianity is the Áryan religion itself, brought from Asia at the time of

Augustus and Tiberius, whatever of course may have been the ways and means of its importation, promulgation, and vulgarisation.

"The worshippers of Ormuzd acknowledged it as it dawned: and here the beautiful legend of the Magi who came to worship the new-born child, and brought the same presents which they were in the habit of offering to Ahura-Mazda, the foremost among their pure spirits, this legend is not without significance. The legend which tells of the massacre of infants ordered by Herod is not without its bearing either. [Pp: 175-176, S.R.]

In the face of these situations, and the veritable fact of Providence having designed to bring Christianity face to face in India with its *fons et origo*, I fail to understand either the good sense or logic of its traducing Krishna the central figure, from whom Christ has radiated. In these days of universal knowledge and universal religion, the sooner men move out of their narrow grooves, the better for the solidarity of humanity.

All the above furnishes evidence to me that these Aryans viz., Irânians and Indians knew the mystery of Christ, to wit, that he was an Aryan spirit, a manifestation of the archetypal Krishna who was born there under a Semitic mask; and yet the Hebrews rejected him. But it is time for the Christians whom mother India harbours, cherishes and nourishes, to set aside their prejudices, and make common cause with us, and bring about a world-religion under the standard of which all the sections of humanity may flourish, with the watch-word: Peace. Christianity has to rediscover

herself in Krishnaity. If she cares she could see other analogies: the circumstances of birth, Herod's persecutions, and the very name of Yadu or Jadu also—like the word Christ (Krishna)—ensconced behind Jesu (Jesus).¹ I was pained to find in Rev. E. W. Thomson's *History of India* introduced in all the Hindu schools in Mysore, that Rāmāyana and Bhárata are 'made up of stories'! [P:13]. But what about the Bible and Christ himself, whose very existence their own Christian critics consider as pertaining to the regions of doubt and debate? Granted they are all stories, Rāmāyana, Zend-Avesta, Bible, *et al*; what about the truths: ethical, æsthetical and spiritual, underlying them all, breathing a Universal Religion?

India has now awakened from her long slumber. Her sons have burst their bonds and have seriously begun to look abroad. To this awakening belong the Vedánta and Krishna movements growing apace in America, and souls like Max Mullers and Deusens, Vivekanandas and Niveditas and other silent agen-

¹ There are other cardinal doctrines of Christianity such as Saviour-ship, Sin-bearing, Vicarious suffering, and Burden-lifting &c, all finding their prototypes in the Name, Character and Acts of Krishna. Krishna is Incarnation of God Himself (not merely the Son), to be the Saviour-in-Chief, 'blue', inasmuch as the 'Sins of others' have all been sucked up by Him, [Bh. G. verse xviii. 66]; Vicarious suffering such as the feats: Kāliya-marda etc;

and Burden-lifting as is evident from Krishna's utterances, such as योगक्षेमं वहाम्यहम् [Bh. Gf: ix. 22], *passim*. See Discourse I. on the names Ahura-mazda and Krishna. I assure my Christian Missionary brothers that unless they give up the policy of wilfully misrepresenting and travesty-ing the character of Krishna, there is little hope for Christ ever-winning a real home in India.

cies all strenuously contributing to, and heralding of, the coming of the new world-religion.¹

Mr. Samuel Laing says in his *Modern Science and Modern Thought* that: "Looking forward to the future of the great British Empire, this is evidently a turning-point of its destinies" [p: 115], "that our first duty is to hand down the British Empire to our sons no less great and glorious than we received it from our fathers" [p: 116], and that this work is best done by the suffrage of the *demos*, and by avoiding "the most fatal thing any Government can do for a country is to destroy its sense of self-respect and teach it to acquiesce in what is felt to be dishonorable" [P: 115]. It is on these lines our Christian brothers, both laic and cleric must work to perpetuate the glorious ideal implied by the expression : *Pax Britannica*. In this great work, we Indians and Irânians are ready and willing to co-operate, if taken into confidence. May Christ help

¹ Here is a sample to show the modern trend of thought. Count Keyserling, in a lecture on *East and West compared* [*vide, Brahmavâdin*, Pp : 424ff, for August 1912], says:—"We have by taking into account, Europe, India and China, three Co-ordinates, and as you know, three Co-ordinates absolutely fix a point in space. So, thanks to the mutual understanding and the resultant co-operation of East and West, there arises an opportunity, such as never existed before: to get to the root of mankind. Thus far every nation has had its own

supreme truth, its own utmost expression; there seemed no way of getting beyond these, and so it was not possible to understand them, or to correct them with full intelligence. Now we can realize what the expression means. And so, in realising the one essence of mankind's aspirations, we can understand fully any given phenomenon and eventually produce better ones. Henceforth there is indeed a searching in common after truth. I foresee possibilities that have never before existed."

them to look beyond the fleeting and mundane ! It shall be compatible with the genius of India, and the spiritual mission it is destined to achieve that her methods shall never by bomb or blood-shed be, but by love, for love is of the heart ; and unless India conquer by love, she cannot be the heart; nor can Krishna, the God of love, have been born there except to inaugurate the love-religion for all mankind, demonstrating the Fatherhood of God, not only in Heaven, but on Earth and everywhere !

In what I have written in these pages, I may have unconsciously accentuated my personality, I may have indulged in whimsical etymologies, and I may have spun novelist's yarns in my speculations, yet what I have written has been dictated by a sincere love for my kind, and earnest wish to serve it according to my light and strength. However, behind all myth and legend, simile and metaphor, analogy and allegory, symbolism and mannerism, turns of idiom and twists of expression, behind all the plethora, I say, of man's varied ways of exposition, one will not fail to discern unity in transcendental conceptions, and to orientate the hegemony of all religions, in the Heart of the World, viz., India.

Note A. (See page 89.)

Zarathustra.

THE well-known *Magā* or *Sāka-dvīpa* Brāhmaṇas must be assigned to about this period. An Inscription stone of saka 1509 = 1137-38 A. D. has been found at Govindpur (*Ep: Indica*. Vol. II, p: 330ff) in the Navadā sub-division of the Gayā District, Bengal, which begins with the following stanza :—

*Devo jiyāt triloki manir ayum
 aruno yan-nivāsena punyah
 Sāka-dvīpas sa dugdhabunidhi-
 valayito yatra vīprā Magākkhyah
 Vamsas tatra dvijánām bhrami-
 likhita tanor bhásvata-svāṅga-muktah
 Sāmbo yān ānināya stayamīha
 mahitāt te jagatyām jayanti.*

(Trans) : ‘ Hail to that gem of the three worlds, the divine Aruna, whose presence sanctifies the milk-ocean-encircled Sāka-dvīpa, where the Brāhmaṇas are named Magas ! There a race of twice-born (sprang) from the sun’s own body, grazed by the lathe (cp. *bhrami-likhita tanor* of the text with—

*Sākadvīpe bhramim krtvā rūpam nirvartitam mama
 of the Bhavishya-purāna, Brāhma-parvam,*

(Chap. 129, V. 13), whom Sāmba himself brought hither. Glorious are they, honored in the world ! But a detailed account of these Magas is given in the *Bhavishya-Purāna*. [Brahma parvan, Caps. 139-42]. In some MSS. instead of Nakshubhā, we have Nikshubhā and instead of Rijihva, Sujihva or Rijvāha. So also some MSS. have Jalagambu or Jarasabda instead of Jārasasta. Therein they are said to have sprung from the union of Sūrya and Nakshubhā, daughter of the sage Rijihva, belonging

to the Mihira *Gotra*. The account here is rather involved and not quite lucid. But the main points are clear enough. She had a son named Jarasabda according to one ms., but Jarasasta according to another. He was the originator of the Mâga Brâhmanas. They were originally dwelling in the Sâkadvipa, but were brought into Jambûdvîpa, it is said, by Sâmba, son of Krishna. Sâmba was suffering from white leprosy, and Nârada advised him to erect a temple of Sûrya on the river Chandrabhâgâ in order that he might be cured of his disease. This was accordingly built (Chandrabhâgâ is a name of the river Chenâb, and the temple was built at Mûltân, one of whose names is Sâmbapura; the place where the image is installed is called Mitravana in the *Bhavishya-purâna*. For further details, see Cunningham's *Ancient Geography of India*, Vol. I, p. 232ff), but no Brâhmanas undertook to perform the duties of pûjâris. Thereupon on the advice of Gauramukha, Sâmba set out for Sâkadvipa, and brought ten Maga families. Various details are further given of these Brâhmanas. But it is sufficient here to note that they were also called Bhojakas and that they were round their waist what is called an *avyânga*, which was originally the skin of the serpent-god Vâsuki. A little reflection will tell us that these Magas are no other than the Magi of old Persia, who were the priestly class there. The name of their originator, we have seen, was Jarasasta, which bears a close correspondence in sound to Jaratusta (Zoroaster). *Avyânga* again is the Indian form of the Avesta word *Aiwyâônghan*. The *gotra* of the grand-father of Jarasasta, as we have seen is Mihira, which again is the Samskrtsed form of the old Persian word Mihr.

We have already seen that Magas are mentioned in the Govindpur stone inscription of 1137 A. D. But an earlier epigraphic reference to them is to be found in the Ghātiyālā inscription of Kakkuṭa dated 918 V. E.=861 A. D. The text of the inscription is therein said to have been drawn up by the Maga Mātriravi. Varāhamihira (*circa* 505 A. D.) in his *Brihat-samhitā*, Cap. LX, V. 19, speaks of the Magas as the proper persons to instal and consecrate the image of Sūrya. To about this time (550 A. D.) belongs the ms. found in Nepāl, in which, it is said, that in the Kaliyuga, Magas and Brāhmaṇas would be regarded of the same status (*Proceedings of the Bengal Asiatic Society* for 1902, p. 3). Again, it is worthy of note that a short account of Sākādīpa together with its population, including Magas, occur in the *Mahābhāratā*, *Bhishmaparvan*, Cap. XI (The same verses are repeated in the *Bhavishya-purāna*, *Brāhmaṇaparvan*, Cap. 139, V, 74 ff). This may be an interpolation, but it must be remembered that the epic acquired its present character by about 450 A. D. (*A History of Sanskrit Literature*, p. 287). But the mention of Hūna in it requires us, I think, to assign it to 456 A. D. and consequently Magas must be supposed to have come to India before the middle of the fifth century. I think they came with Kanishka (*circa* 78 A. D.), who appears to have been the first Indo-Scythian prince that had espoused the Avestic faith [*Ante*, Vol. XVII. p. 89 H. (Ind. Ant.)] What is specially noticeable in this connection is that it is on his coins that the name and figure of the deity Mihira for the first time are met with. Mihira was a form of the God Sūrya, was the name of Rijihva, grandfather of Jarasasta, and is even now an epithet borne by many

Sākadvīpi Brāhmaṇas. Magas, in all probability, first came into India with Kanishka as his Avestic priests.

Such was the origin of the Maga Brāhmaṇas. Yet how thoroughly they had imbibed Hindu faith and literature! The Govindpur inscription referred to above speaks of one Gangādhara as having built a tank. He was also the composer of the inscription. He gives us a short description of his relatives, from which it appears that his was a poetic family. His father Manoratha, is styled nūtana Kālidāsa, and his father Chakrapāni is compared to Vālmīki. Many others are praised more or less for their poetic talents. His is not a mere empty praise because they were his relatives, for the work *Sadukti Karnāmṛta* of Śrīdhara-dāsa (1205. A. D.), an anthology culled chiefly from Bengal poets, makes mention of no less than six of these (including him) and cites their verses also. Nay, Varāhamihira, one of the most celebrated astronomers of India, appears to have been a Magadha Brāhmaṇa. Magadha here does not, I think, mean an inhabitant of Magadha, but a Maga himself. The *Bhavishya-purāna* distinctly tells us that *Maṅgam dhyāyanti te yasmāt tena te Magadhās smṛitidh.* (*Brāhma-parvan*, Cap. 117. V. 55). This is corroborated by his and his father's names, viz., Varāhamihira and Āditya-dāsa, one of whose components is a name of Sūrya.

In the Jodhpūr State there is a class of Brāhmaṇas known as Sevak and also Bhojak, most of whom are religious dependents of the Osvāl Srāvaks. They call themselves Sākadvīpi Brāhmaṇas, and keep images of Sūrya in their houses, which they worship on Sundays, when they eat once only. Formerly they used to wear a necklace resembling the cast-off skin of Vāsuki, no doubt correspond-

ing to the *avyanga*; which was supposed to be the cast-off skin of Vâsuki. But this practice has recently fallen into desuetude. The Parâsari Brâhmaṇas of Pushkar were also originally known as Sevaks and Sâkadvîpi Brâhmaṇas. At any rate they were so known till the time of the Jaipur King Jayasimha II. The Sevaks say that their caste people are called Sâkadvîpi in the east, Sîtâpatri in the south, and Pande round about Delhi and Agrâ. The pûjâris of the temples of Jagadisâ and Jvâlâmukhi in north India are, it is said, Sâkadvîpi Brâhmaṇas". [Pp: 17, 18, 19. *Ind. Ant. Cit.*].

Note B. (See page 96.)

Ahura-Mazda.

VAST has been the speculation upon this word, Ahura-Mazda. Martin Haug has made some remarks on page 301 of his *Essays on the Parsis* [3rd Edition, Trübner]. Mazdao, I believe is on the whole interpretable as Mah-dev, or Maha-Deva, the Great Lord. 'My name is the Great One (Mazdao)' is what is found in Ormazd Yasht 15.¹ Thus, *Asura* = Giver of Life, *Mazdao* = Great Lord, i.e. *Asura-Mazda* = the Great Life-giving Lord. *Rig. Veda* II. 1: 6 reads:—

त्वं रुद्रो असुरो महोदिवः ।

i.e. Thou art Rudra, the Great Asura of heaven. Hence Ahura-Mazda is reckonable as the Vedic Deity Rudra. It should be noted that *Asura* here with reference to Rudra, carries a good meaning. But to the Vaishnavas this deity Rudra is however the Asura in the opposite sense of good.

As in the name Maher Daver, so in Asura-Mazdao, Deva is used in a good sense. Hence the Avestan Daêva

¹ See Darmesteter's *Introd.*: iv. §23, [p.lxvii. Z.A.II. S.B.E].

cannot be the Vedic Deva. Mentioned again are two clans of Daēvas, as those dwelling in Māzandarān and Varena [vide Ābān Yasht, VI. 22 and foot note 2, P: 59. Zend-Avesta. Part II. S.B.E; also Gōsh Yasht, I. 4, *passim*]. The places Māzana, Varena, and the Damāvand Mountain which is the southern boundary of Māzandarān, cannot be identified with any places in India. As Alexander was the enemy of the Irānians, the Daēvas of *Mazandarān* are, I venture to suggest are those of *Macedonia*; and *Vārena*, is the country where *Ouranos* is one of the Gods. Both the terms Deva and Varuna are undoubtedly Vedic, but belong to the pantheon of the Greeks as well, both being shoots of the proto-Āryan Race [vide. Pococke's: 'India in Greece']. On account of the raids of Alexander, the terms Daēva and Varena evidently passed into malodor. Hence the Daēvas hostile to Avesta are the *Western Deos* and *Ouranos*, not the *Eastern* or Vedic *Devis* and *Varunas*. But Varuna, even in the Avesta, is not altogether a hostile deity.

The Āryan-ship of European nations is the offspring of recent scientific researches; whereas in Avesta, the friendly Āryans had, it seems to me, an application restricted to Irān and India. For example Mihir Yast I. 4 [Zend A. II, S.B.E. p: 120] reads thus:—"We offer libations unto Mithra . . . who gives a happy dwelling and a good dwelling to the Āryan nations;" (*Passim.*)

Again, evil spirits are born of the Devas. *Amarakosa* for example derives all Pis'āchas, Guhyakas, Siddhas, Bhūtas (evil spirits) from *Deva* Origins :—

पिशाचो गुह्यकस्त्वा भूतोमि देवयोनयः ।

Similarly, 'The Amesha Spentas projected, as it were, out of themselves, as many Daēvas or demons, who, either in their

being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions' [P: LXXII § 24. Zend-Avesta, II. S.B.E]. Lucifer is an angel in the Judaic Scripture, but became Satan! Hence there is no reason to identify the Avestan Daeva with the Vedic or Eastern Deva. With the Western (Greek) Deos, it is plausible.

Now the Vedic Devas, as well as the Daityas and the Dánavas, have also common parentage :—the Daityas begotten by Diti and Dánavas by Danu. The Yátus and Pairikas of the Avesta, are as hostile to the Vedic Áryans as to Avestan Áryans. Pairikas are the Apsarases who entice Gods and men. See for example Bahram Yasht I. 4. The Daévas again are those 'who make blood flow from the Bull,' according to Bahram Yasht XVII. 54. But as this same Yasht expects Mazdáists to do, viz., 'due sacrifice and prayer to the Soul of the Bull,' the Vaidics are even more exacting with respect to this injunction. Thence Vedic or Eastern *Devas* are not to be equated with the Avastan *Daévas*. The Áryan can never be the worshippers of Daévas who draw blood from the Bull!

Again Verethraghna is Indra, a Deity friendly to both Vedic and Avestan Áryans. Verethraghna means the Slayer of *Vritra*. *Vritra* is thus the common Daéva to both Indian and Iránian Áryas, to be slain by the common Deva, *Vritraghna*. Hence the term Daéva is intended for the Vedic Dánavas and Daityas. It seems therefore possible to metamorphose (philologically) Daitya (*Colloq.*: Deva) into Daeva, not *Deva* into Daéva.

In Khordád Yt. 2, further, some of the names of the

Daevas are given as Nasu, Hasi, Basi, Saéni, Büji. Not one of these names is indigenous to the Vedic pantheon. And as Saéni is identified with Chini (or China), the other names evidently belong to the Turanian, Assyrian Babylonian *et al* nations with whom the Iránians were at war. Hence never, it seems to me, the Daevas are the *Vedic* Devas. They are certainly the Vedic Dánavas, who are however enemies common to both Indian as well as Iránian, Áryans.

A Parsi scholar¹ has found out *Asura* and *Medha* made up again from two R. V. verses :—

त्वं विश्वेषां वरुणासि राजा येच देवा असुर येच मर्ते: [II-27-10]
and त्वं विश्वस्य मेधिर दिवश्च गमश्च राजासि [I. 25-20]. Mr. Hodivala says : these two words अहुर and मेधिर (*cf* सु+मधस्) ‘have become Ahura-Mazda.’ This shows the Vedic fons et origo of Zend-Avesta. On page 84,¹ the same learned scholar admits also of a common and much old stock for both Zoroastrian as well as Egyption Doctrines. What else could that stock be but the Veda as is universally admitted. On page 103, the probable identity of Ahura with Varuna has been noted. But if the Varuna (known as Vasistha) Hymns in the Rig-Veda VII. 86, 87 (*passim*) were read together, it will be found that Varuna is there the All-God—the God who contains in Himself all the ‘three heavens and the three earths’ [stanza 5 of hymn 87]—a God transcending all Gods—hence the highest God. But when the Vedic bards conceived the idea of a God transcendent as well as immanent,

¹ Vide, S. K. Hodivala’s *aries in the Rig. Veda.* Pp; Zarathustra and his contempor. 83-84.

this conception was enshrined in the name Náráyana; and Varuna, as meaning waters, also remained in the all-comprehensive word Náráyana, inasmuch as *nárd* signify waters [Manu. I. 10]. If Ahura=Varuna, and Varuna gave place to Náráyana, Ahura-Mazda and Náráyana naturally become equated. In R. V. I. 24.14, also, Varuna is called the sage *Asura*—क्षयन्त्रसम्भ्य असुर, etc. Sáyana explains *asura* as *anishta-kshapaña sīla* = Warden-off of Evil,—hence not the Evil-doer, as latterly the word Asura came to mean. Also it is to be noted that Varuna in R. V. viii. 41.8, is evidently the same as the three-stepping (*tri-vikrama*) Vishnu = Ahura = Náráyana.

Notes C & D (See page 133.)

Service is the End for all.

SEE Gáthas: Y. XXXI. 22. In L. H. Mill's words:—

"In conclusion he (Zaradust) apostrophises the manifest certainty of the truths which he declares, and, addressing Ahura, animates the faithful not merely with the hope of the objective recompense, but with the prospect of being efficient as servants of God" [p: 40. Z. A. III]. The Kusti (avyanga) is intended to be the badge of service.

A most profound sentiment of Zoroaster in never liking to leave his faithful, at any cost, reported in Gáthas, Y. XLVI. 10, is only comparable with Rámánuja's willingness to go to hell, if only by it he saved all men,—recorded in his Life (See my *Life of Rámánuja*). In L. H. Mill's words: "As if to hinder the discouragement of those who hear his own unburdenings of grief, he declares that he (Zoroaster) will never leave the faithful few who follow him; as if to help them pass the last of tests." (Zend-Avesta, Part III. p. 132). Cp: Prahláda telling Nrisimha: *Práyena Devamunayah* etc. [Sri-Bhágavata. VII. 944].

As in Vishnuism not a soul shall be lost, the scheme of resurrection postulated in the Avesta and Bundahish Ch. XXX, that the wicked shall be raised as well as the righteous, (E. W. West's Pahlavi Texts., Part I, S.B.E.) offers hope to all souls. "Then all men will pass into that melted metal and will become pure" [Id. verse 23]. "Afterwards with the greatest affection, all men come together" [Id. 22]. "All men become of one voice and administer loud praise to Auharmazd and the archangels" [Id. 23]. "Auharmazd * * brings the land of hell back to the prosperity of the world; the renovation arises in the universe by his will, and the world is immortal for ever and everlasting" [Id. 32].

Rishtákhez is the word used for renovation or resurrection. Mr. Shapurji Kavasji Hodivála kindly furnishes me with information as to the genesis of this term thus: 'You want to know the derivation of *Rishtákhez*? That is a Pahlavi word. Its Avestan equivalent is *Frasho-kereti* (lit. fresh-making: renovation). In *Rishtákhez*, *rishta* is a corrupt form of Av. *iritha* (Sk. *rishta*)="dead person." The latter part *ákhez* is doubtful but it may be a corruption of *ákher za*="last birth." *Frasho-kareta* seems to be equivalent to the Vedic: (Dhàtā yathà) *púrvam akalpayat*. The Sk. *Rishta* means: lost, destroyed, sinned; *ákher za* would be equivalent to the Vaishnava expression *charama-deha*=the last body. *Rist-ákhez* would thus come to mean: "the last remnant of death or sin," from which one is delivered for ever; that is *moksha*=deliverance or liberation or release, from which there is no more return to birth or body, according to the Upanishadic verdict:—

न च पुनरावृत्ते, न च पुनरावृत्ते । [Chhandogya Up^o.VIII. 15-1]

Mr. Feridun K. Dàdachanji tells me that along with *Rishtákhez* occurs *tanepasin*, meaning 'new body of perfection'. *Rishtákhez* would mean either *renovation*, or *restoration*; as for example written in *Ātash (Fire)-Nyāyis*' 9 : 'mayst thou increase in this house! Even for a long time, till the *powerful restoration of the world*, till the time of the good, *powerful restoration of the world*'. The habit here is to be noted, which is common to both the Vaidics and Avestans (judging from this example) of reduplicating important and closing sentences. *Frasho-kareta*, or *Frasho-kerata* would mean *resurrection*. Thus, 'the end for all is Divine Service' is the common pronouncement of the two religions compared in these papers.

DISCOURSE III.

Preliminary.

IN this Discourse I propose to deal with a few more parallels, which my further studies in the direction have unlocked for me. That I have been enabled and encouraged to give my sympathetic attention to these studies, is due to one of my Parsi friends at Bombay ; for whom I have come to entertain genuine sentiments of love and esteem but who forbids me to proclaim his name.

The Triple Alliance.

As surmise has often been suggested "that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism". (Darmesteter, Z. A. I. p : LXXVI. S.B.E.) ; but "That he raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdaism are shewn to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Samskrit" (*Id* : p : LXXIX). The best evidence for maintaining this position is the internal one of many deities of the Veda such as Varuna, Mitra, Aditya, Agni, Soma, Indra, Verethraghna, (See *Bahman Yast*) not undergoing in the Zend-Avesta the metamorphosis from deity to demon, like the unfor-

tunate pair Daēva¹ and Asura. As previously in a former discourse shown, the words Asura and Daēva retained for a long time their original import of the highest God both in the Vedas and in the Avesta. Division of labour is the first cause of all fission. The caste-system largely owes to this cause. The caste-system was an institution common to both the Vaidikas and the Avestans.² The Vaidikas became too Brāhmanic, so much so as to neglect the practical world, and dreamt dreams of transcendentalism, betook themselves to the woods, and there produced the Āranyakas or the Forest-Meditations. But this world is not quite transcendental, and so does not lend itself easily for such pursuits; so that those who dreamed less, but thought more of the temporal, were people made for practicality; these became the Irānians,—or those in whom the Kshatriya spirit was predominant, which made them sally forth from their home, bent on conquest; but in their heedless pursuit of their career, they did not even mind their own Cyrus warning them that *unless they were prepared to become the slaves of the governed, they should not aspire too much for governing*, which meant slaughter and bloodshed. Contemporaneously almost with Kurush, the spirit of Buddha

¹ What Daēva after all means has been discussed in note B on Ahura-Mazda at End of Discourse II.

² Mr. S. K. Hodivala B.A. is even of opinion that the caste system is primitive with the Irānians, and that India bor-

rowed it! He says on P. 32 of his *Zarathustra &c., in the Rig-Veda*:—"Similarly the later Vedic rishis appear to have picked up the Irānian doctrine of the "Four Classes", while the people of the two religions were living together". But see sequel, on Caste.

for peace was at work. And yet the Kshatriya spirit was so aggressive that it pushed itself further and further into Media, Lydia, the Levant and Egypt ; but at last its progress had to be arrested, for Providence had other purposes in view for His children than the mere land-grabbing and exploitation over against each other. Here in India, the dreaming Vaidikas or the Brâhmanas had on the other hand dropped into such a sound slumber that they had to be shaken somewhat so that the results of their deliberations may be made available for the work-a-day world. This shaking began from the Irânian Vistasp (or Darius Hystaspes) and continues down to the present times. The restoration in this process, of the Irânian to India again, in the eighth Century A. D.—at the same moment when Europe was saved from Islam—is pregnant with spiritual significance. I would put it thus :—Sri Krishna taught practical philosophy for mankind by means of the Gitâ 5000 years ago. Reduced to its least common measure, Sri Krishna spurred men on to action, at least to the extent of doing that modicum of it which would enable the embodied man to let body and soul dwell together till they fulfilled their destiny here on earth. Here is the quotation :—

Sarira-yâtrâpi ca te na prasiddhyet a-karmanah (III. 8); but the advice was not heeded and the Brâhmanas went on dreaming. Zartust now came and emphasised the philosophy of action in his system, but his ship became lop-sided on account of his adherents crowding too much over to the bow-end of the craft. Both the

Indians and the Irânians had thus to recover their proper ballast. This was to be effected by a junction. It took place on the Guzerat littoral, the scenes of Srî Krishna's manhood. The Irânián active spirit exemplified itself by industrialism, and this spirit had to be instilled also into the dreaming Indian to make him somewhat practical ;—a necessity for this world. The Bombay Presidency is known as the commercial centre, Bengal being known as the intellectual, and Madras the spiritual. It is the presence of the Irânián that has made Bombay the commercial centre that it is. The fruits of Irânián industrialism planted by the Parsi are this day being reaped by all. The hand expects the direction of the head ; and the head expects the co-operation of the hand. The head utters the Holy Word, the hand carries it out in actuality. For this joint work the Indian and the Irânián have met, and a third Âryan section, with the fruits of all its European experience joins them both to effect, for the far off consummation, *a triple alliance*, destined for India by spiritual agencies.

Caste and Class.

I alluded to the caste system.¹ It is universal. Only it exists in different forms. The form in which it is found in Parsi books is most allied with the Indian. In the Dînkard, a Pahlavi book 'which enjoys great authority with the Parsis of our days,' the system is mentioned. Darmesteter writes a note thus [Pp :

¹ See note 2, p : 160. ,

XXXII-III, Z. A., I, S.B.E]:—" We find in it a description of the four classes, which strikingly reminds one of the Brâhmanical account of the origin of castes [Ch: XIII; cf. the first pages of the Sikand-Gumâni], and which was certainly borrowed from India. Whether that was at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable". But the three classes, priests, warriors and husbandmen were already well organised in Atropetene. Zartust was born there, and those three classes were born from him [Cp. Bundahis, 79, 15, and Vendidad, Farg. II, 43 n. 2 S.B.E.];¹ and the Persians, even though they disliked the Median Magi, had to call in those priests to officiate in their sacrifices. A Dastur's son only can be a Dastur. Rather, no one that is not the son of a Dastur can become a Dastur. [The *Parsis.* p. 277. Dossabhoi Framji].

Castes and Classes naturally get their start-point by

¹ See note 3 p: xlvii. Z.A., I. See also note A to Discourse II, giving the Purânic account of the Mâgians or Mâga Brâhmanas. As to the fourfold-caste being an invention of the Brâhmanas, not to be traced in the *Samhitas*, its pre-Brâhmanic nature will perhaps be endorsed if it be found in the Irânian accounts. The Dînkard mentions the Irânian nation as divided into four castes, perhaps classes: (1) the *Athravan* (*Atharvan*)-priest; (2) the *Ru-*

theshtar (*Ratha*, *Mahâratha*, *Atiratha-warrior*); (3) the *Vasterus* (*Visa* or *Vaisya*)-agriculturist; (4) the *Hutoksh* (*Sutaksha*)-the workman. Another Pahlavi work *Sikand-Gumâni-Vajar* represents the Zoroastrian Religion as a tree, with one stem, two branches, three boughs, four twigs and five shoots. The four twigs in this allegory is in allusion to the four castes above stated [See pages 98 and 124, R. H. Mistrî's *Zoroaster and Zoroastrianism*].

labour compelling distinct organisms. Men may try to disorganise it but it will organise itself in some other shape. This is the great problem of India at the present moment. The rationale however is the division imposed by labour-specialties, and it was that that also first differentiated the Indians from the Irānians.

Racial affinities.

BEFORE I proceed with further etymological interpretations, I am aware that some of them may perhaps appear strange and novel, yet I have my justification for them in the primal fact of the close alliance of the Avestan and Vedic races, borne out by the affinity of their respective languages, about which for example, Rev : D. Mackichan, M.A., D.D., L.L.D., Vice-Chancellor of the University of Bombay, wrote thus :—

“ Samiskrit, the living knowledge especially of the Veda literature, will be certain, next to the Irānian languages, always to exert an important influence on Avesta research, for this reason alone that for more than a fourth part of the Avesta texts, no indigenous interpretation has come down to us, and because Sanskrit involuntarily compels a strict observation and following of grammatical rules, while those who depend unconditionally on the tradition still proceed rather loosely in this respect. No one will deny that Avesta and Samskrit have preserved between them in common more linguistic store than any other two languages of different tribes of people. Their close relationship

is not limited only to individual words, but entire combinations, even sentences are almost identical in the two. *Carmâni mlâtâni*"= tanned skins (R. V. VIII. 55, 3) appears in the Avesta as *mrâtem carema* (Yt. 17, 12) : *pûyed vâ vi vâ mrityet* (Satapatha Brâhmaṇa IX, 5, 2, 14) as *frithyeitica puyeitica* (Vend. 6, 28). Side by side with Gâthâ sentence: *Ke me nû thrâtâ vistô anyô asât thwacû* (Yn. 50, 1) may be placed: *na nas trâtâ vidyate vai tvad anyah* (Mahâbhârata 1, 232, 9). In Samskrit at a first meeting, the question is *ko'si kasya'si* (e.g. Mbh. 1, 131, 34); in Avesta *kis ahi, kahyâ ahû* (Yn. 43, 7)." (P: 81. *Avesta, Pahlavi, and Ancient Persian Studies*.)"

Again the common country is Âryana Vaêjo; and the people are the Âryan people. With these three premier facts kept in view, any disclosures which may accrue from etymological or other analogies cannot be so strange or novel after all as one may suspect at the outset of such investigations.

Zarathustra's birth-place is another important factor, another account which has just caught my notice making it nearer to India than Media. Darmesteter mentions in a note (p: LXXVII, Z.A., I. S.B.E), "that a singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born; this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii "born of the laughter of the lightning." This is a mythological corroboration of

what other lines of research show Zarathustra's home to be Bactria or Bahlika of Indian tradition.

After reflecting over the mission of Irân, the *locale* of the country and its arch-hierophant Zartust, and its ideas fundamentally approaching those of the Vishnuic, what may be adduced further as to our affinity is the fact of Manuscheher being the founder of Zarathustra's family. Zarathustra is the fourth in descent from him or Manus-Citra, [see foot note 33, p: 34. R. H. Mistri's *Zoroaster and Zoroastrianism*]. If Haekadaspa or Keresaspa is impossible for philological reasons to be converted into Kasyapa, though cases are known where such conversions have become possible, the converging point at Manu for both the Irâniens and the Indians, is sufficient proof for establishing our racial oneness. Beyond Manus-citra or Manuscheher, also, come Vivavân or Vivanghan ; beyond whom again comes Kasyapa ; beyond Kasyapa comes Dhâtâ, the first born from Aum (Hom). We shall let alone Maitrâ-Varuna. It is also useful to remember that both Âdityas and Daityas are born of Kasyapa. I belong to the Kasyapa line, and it is not strange if I feel drawn to my Irâniian brothers strongly.

Spenta.

LE T me now dwell on the Sk. equivalent of the term Spenta. Spenta is found in conjunction with Mainyu and Mâthra, as Spenta-Mainyu and Mâthra-Spenta. There is an Avestic form already of Sapta, *to wit*, Hapta ; and Sapta, Seven, though it has some sense in Amesha-Spenta, does not hold valid in the

case of Spenta-Mainyu and Mâthra-Spenta. Sk. Sânta has also been surmised for Spenta. This would seem to give some sense in the case of Spenta-Mainyu but would in no way answer the requirements of Mâthra-Spenta: Hence as *S* is omitted in Spitama to get at Pitâmaha, *S* omitted in Spenta reduces it to Penta. Now, on somewhat the analogy of Pali *tanha* parallelising with Sk. *trishna*, *penta* can be collated with Sk. *punya*, meaning "holy." Holy then answers equally well in all the three expressions, Amesha-Spenta, Speñta-Mainyu and Mâthra-Spenta. Spenta-Mainyu would be the *Holy* Mainyu contrasting with *Angra* or *Ugra* Mainyu; Amesha-Spenta would be the *holy* Amesha or Animesha; and the Mâthra-Spenta would be the *holy* Mantra. The expression Ârmaiti-Spenta, or *Holy* Ârmaiti also appears in Vendîdâd, Far: VIII. 21. Amesha-Spentas, as I showed in my Second Discourse are the Spiritual Heptarchy, of whom consist Ahura-Mazda, Âramaiti and others.

Time and Space.

TIME and Space, it was shewn, are principles stereotyped by Vishnuism by the symbols Sankha and Cakra. In passing it may be observed that the principles of time and space as components of a hierarchical heptarchy are rudimentarily hinted in the Zend-Avesta. But in Vishnuism they have been elevated to decorative appurtenances of the Deity, connoting Him, by Space (*Sankha*) as the God of *Power*, by time (*Cakra*) as the God of *Holiness*, and by Sri dwelling ever in His bosom, as the God of *Grace*. The

imprinting of such symbols on a neophyte constitutes his admission into and acceptance of, Vishnu and the administration of *tirtha* (zaotra) and *prasāda* (draona) constituting remission and expiation of sins. This may be compared with the Christian sacraments of Baptism and Eucharist,—all ceremonies symbolical of at-onement. Add to this *Fire* already treated.

Another important correspondence suggests itself from Ormazd Yas't 33, which is more or less a transcript of Sírōzah II, 21. Rám. It runs thus:—
 “* * *. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the Long Period.” Now, the Symbol of *Cakra*, or the Discus which Vishnu wears, represents Time and the Symbol of *Sankha* or the Spiral Conch, represents Space (Sky). ‘The sovereign Time of the Long Period’ is *Ananta*, or Endless Time. *Ananta* is a name of Vishnu, the All-pervader, spacially and temporally. ‘I am Time’ says Vishnu in the Vishnu Purána, and says Krishna in the Bhagavad-Gítâ. And therefore the equation is tenable, viz., Krishna = Vishnu = Ahura-Mazda. In the five-fold sacraments which are administered to a Vaishnava, *Pañcha-Samskára*, (read my paper on the Páñcha-Ratrás in the J. R. A. Society for the Symbols of Cakra and Sankha) are impressed on the shoulders to mark that he is a Vaishnava. From various passages occurring in the Khordeh Avesta every Mazdayásnian is a Vishnuyajñiyan and vice versa. For cosmic truths symbolised, see further the Introductory Chapter on Symbology in my *Lives of Saints*, and the *Light of the School of Rámánuja* (= *Yatindra-mata-Dípiká*).

Ardvisura Anahita.

IN connection with Aramati, in my Second Discourse, the name of Anáhita occurred, and some speculations were there advanced. Her full name it may now be noticed is Aban Ardví Súra Anáhita. The Sk. equivalent of this is commendably: Apo-ārdri-súra-anáhita—The wet, wise, undefiled, water-goddess. She is a goddess, to whom (V.) Ábán Yt. (Z.A. II., S.B.E.) is devoted. The three terms in this name are translated as the high, powerful and undefiled. The Sk. equivalents would be Árdví, Súrá and Anásita. But instead of Súra powerful, I would prefer Súrá wise; for Súrī = wise man, is Vedic, as in:—

Sadú pasyanti súrayah [Yajus-Samhita, I. 36.] Hence Anáhitá Súrā would be wise Anáhitá.¹ *Sita* is white, *asita* is dark, and Anáhitá or (*h* and *s* being interchangable), Anásita therefore means “undefiled” which is the meaning given to it. Ahura-Mazda himself offers her a sacrifice in order to bring Zarathustra to think after his law, and Anáhitá grants the boon. In Vaishnava lore it is an oft-recurring idea that Vishnu creates according to Sri's directions, for thus chants a sage: [*Sri-Guna-Ratna-Kosa*, V. 4] :—

*Yad bhrū-bhangāḥ pramāṇam,
Sthira-cara-racanā-tiratamyē Murāreh &c.*

¹ Since writing the above, a Parsi scholar S. K. Hodivála joins me by observing thus,— “I do not think *sura* is here equivalent to Sk. शूर् “brave”; it is = सूर्, “wise or learned man.” In Mihir Yt. S. 24, the

word *sura* is followed by *vispo-vidhvās*, a word bearing the same meaning. In Yn. Ha 31-6, Zarathustra has been called *vidhvās* “learned man.” [P: 9. *Zarathuttra &c. in the Rigveda*.]

In the sheath or garment of waters, or the spring of Ahura-Mazda, Srī, the Vidyā, the wise, appears as Anāhita. In that mine of legendary information contained in the Farvardīn Yt. [Z. A. II., S.B.E.], this term Srī, the most cherished in Vishnuism, appears as Srīt, as one of the daughters of Zāratūst, and Srīraokshan and Srīravanghu. In connection with the mother-aspect of Godhood, the litanies known as the Ambhrīnt-Sūkta in the R. V. might, if leisure permitted, have been dilated on. R. V., X. 125., beginning with *Aham Rudrebhir Vasubhir* may however be read. Verse 7 of it says :—“ My home is in the waters”. In Irānian Scriptures the term Sarosh occurs. He is described as the Messenger, Mediator (Sarosh == Srausha = to make hear or to hear = *Srāvayati*, *Srinoti* of Srī), breathing wisdom into the ears of Zartust. These functions according to Vishnuism belong to Srī, and other Ameshaspends such as Vishvakṣena (the Lord of Hosts). Srīsa is the Lord of Srī, whose counterpart on earth is Rukminī-Krishna (or Rādhā-Krishna). The function of Srī, who is figuratively the bride of Īsa, who becomes therefore Srīsa, is the same as that of the Irānian Sarosh. The name of God the Spouse i.e. Īsa *per se*, is never so important as when knit with Srī. This idea has only recently for the first time, I apprehend, been pointed out by a Parsi gentleman Faredun K. Dadachanji in his *Light of the Avesta and the Gāthas*, which by a strange coincidence happens to be contemporary with this series of my Discourses. In this work, on page 70, after noting

the motherhood of Ashishvanga (probably Vishvaksena) as vested in the name *Aspandarmad* (=Spenta Armaiti), and fatherhood in the name *Ahura-Mazda*, he remarks : "that the father and mother hold a rank almost exactly on a par with each other, both in society and reason", and adds an important foot note (1), thus :—In the Hindu (rather *Āryan. A.G.*) Scriptures, the father is believed to contribute the Spirit, and the mother the child's fleshly coating. But in the *manifested* universe, the Spirit is inextricably bound up with its dwelling house. So Rādhā, the Sakti Aspect is not deemed subservient to Krishna, the Purusha Aspect, and we hear of "Rādhā-Krishna" and not the reverse "Krishna-Rādhā." In *Bundahish*, XXX. I, *Sīrīh* is used in the sense of super-abundance. (*P.T., I. S.B.E.*), which of course is the Indian *Srī* or *Lakshmi*.

The Quintuple Hypostasis.

BEFORE proceeding further, let me gather some of the scattered ideas together. To Vishnuism, monotheism never means that God is abstracted or spirited away from His manifested estate,—the Kosmos. The metaphysical antithesis between monotheism and pantheism is felicitously reconciled by Vishnuism by the recognition of the Divine law of hypostasis which links Divinity with itself (or Himself), as Spirit and Subject with the Kosmos the object, the latter being but the reverse side of spirit manifested. This is the Law known as the *Paratva-Pañcaka*, briefly dealt with in my work : *The Five Truths*, published in the JRAS for July 1910. It treats of the Five Aspects of Divinity, the (1) *Para*,

(2) *Vyūha* (3) *Vibhava*, (4) *Antaryāmi* and (5) *Arcā*¹ or the Universal Consciousness manifesting as the descending Logoi. In my previous Discourses, I have, in my reflections over the various connotations of the term Ahura-Mazda, dwelt upon the *Para* and *Vyūha* as manifest in the Trinity of Creator, Sustainer, and Destroyer. *Vibhava* is the Avatāras or Incarnations of the Divinity, or the "Word becoming flesh", i.e. Divinity manifesting itself on material planes, as Saviour. To this category pertain all the numerous Avatāras of Vishnu whose special function being Protection, in every Divine Triad ruling over the triune cosmic functions of projection, sustenance and dissolution (the *Tri-mūrti*). Out of innumerable Incarnations, as Krishna says in the Bh. G : *Bahūni me vyatitāni janmāni*, [IV. 5], Brāhmanism selects ten typical ones, representing definite cosmic truths—the *Dasāvatāras*. It was the fashion some thirty years back to pulverise all Avatāras into either mythic or allegoric atoms. The temper has now changed, on account of revelations daily unearthed from palæologic and traditional arcana. One such Avatāra is of Nṛsimha.

¹ Arcā is the Logos present in a *worshippable* form, or in popular language Image-Worship. About this Institution traceable in Irānian literature, I have elsewhere made some remarks. Here it is suffice to excerpt a passage from Sir William Jone's *Discourse on the Parsis* (also quoted by Mulla Firuz, p: 5. Engl: Trans: of *Desatir*), thus:—

"There is a description, in the learned work just mentioned, of the several Persian temples dedicated to the sun and planets, of the images adored in them, and of the magnificent processions to them on prescribed festivals; one of which is probably represented by sculpture in the ruined city of Jemshid."

Nrisimha.

LET me dwell on it as affording some parallelisms obtaining in the province of the Avatâras. The old Irânia, as already stated must have extended as far as Indus in the East, and probably much further east as well as south. Here is an old tradition which curiously accounts for the separation of the two human families, and that tradition refers to the Avatâra of Vishnu as Nrisimha. Hiranya, (Hiranya-Kasipu)¹ which in Drâvida takes the form Iranian, was the ruler of a certain country. He was an Asura vowed against the Devas, and his wife was Kayâdhu. Now in Yn. LXI. [P: 313, Z. A. III., S.B.E.), Kayâdhâs and Kayâdhians,—fiends male and female—are referred to, and in Visparad III. 4. [P: 342 *Id*], both Âramaitî (*Srî*) and her lord Ahura (Varuna i.e. Vishnu), and even Ahura's other wives, (See Bhû, Nilâ, in my Second Discourse) are summoned to dislodge the Kayâdhâs. Next, in Vendidâd, Fargard XIX. 34, and Far XXII. 7, Nairyô-sangha is found to be friend and herald of Ahura-Mazda. In the word Nairyô-sangha, or Neryo-sengh, it is easier

¹ Mr. S. K. Hodivala, writes in his *Zarathustra and his contemporaries in the Rig-Veda*, page 1, thus:—"It was also once tried to show that Hiranya-Kasipu of the Hindu writings was the Zarathustra of Avesta, because these names are identical in meaning (i.e. "one clothed in yellow garments"), and because certain incidents in the lives of both these personages were similar. This attempt is stretching too much.

According to my paper *Râmâyana and Temples*, read before the Bombay Branch of the Royal Asiatic Society on the 23rd September 1912, the Avatâra of Nrisimha, with which Hiranya is connected, precedes the age of Krishna by aeons; hence it is an anomaly and anachronism to identify Hiranya with Zarathustra as the latter succeeded Krishna very much after.

to transmute *sangha* or *sengh* into *simha* than into *samsa*. This word would then be Nrisimha, who is an Avatāra of Vishnu, hence is friend or is herald, as may a poet-Rishi conceive. Nrisimha bursts from a pillar as the story goes, and kills Iranian. The key to this is furnished by the terms Iranian and Kayādhu. Neryosang is also susceptible of being read as Neryo-sanga, or Neryo-Sakha, i.e., the companion or friend of Neryo or Nara. Forsooth, in the correlation of *vibhava* to *para*, Neryo-sangh (*Simha* or *Sakha*) is the friend of Nara-Mazda (Nārāyana). Now to :

The Farvardin Yasht.

A valuable record is the Farvardín Yt in this line. The fragmentary character of the Avestic records however must be borne in mind, and the admixture of many alien elements into the Āryan body of these records due to the Irānian exploitation of the West, far away from its Āryan home of the Hapta-Hindu, and consequently to its coming in contact with diversely located and diversely situated families of the human race, must also be kept in view. However fragmentary, we have nevertheless reason to thank the enterprising sages who put the fragments together for our information, even after they survived Alexandrian and Moslem spoliation. As in the days of the Mahābhārata, when there was a Universal Races Congress ; as in those days Sri Krishna, in his own person, married not only eight types of wives, but married in rustic families numerous spouses,—which seems to me a socio-political *coup de maître* to bring about solidarity of man ;—as

even a *coup de grace*, Krishna taught the Bha-gavad-Gîtâ, to bring about a Universal Religion; even so in the Farvardîn Yt is evidence of a congress of nations,—a universal marriage system initiated by Zartust Himself as the collection of diverse legends, in which the Aryan element is necessary predominant, shows. What is more to our point is the great fact of the Avatâras, of God manifesting Himself on the several planes of cosmic evolution, and what is more, His *Antaryâmic* aspect, i.e., "God dwelling in every heart", the latter being one of the ideas conveyed by the term Fravashi in this Yt. Let me now try to prove these points from concrete excerpts taken from the most precious record of antiquity that I have come across, viz., the Farvardîn Yt. This is one of "the most prominent documents" [p: II. *Avesta, Pahlavi and Ancient Persian Studies*]. There is hardly any doubt that in the long list of names found in the Farvardîn Yt., there is found a congress of all nations; and it is evident that Zarautst himself in his own person, advanced the movement by inter-racial marriages as in Krishna's times, and as did Krishna, himself led the way for such consummation. What all the connotations the term Fravashi may indicate, I must write a special note on, but Fravashis are Immortal Spirits who are to be worshipped; those of the Aryan country necessarily come first than those of Turânia, Sairimya (Selm), Saini (China), Dâhi (Ta-hia, south of Oxus), and finally all countries, and if Krishna married rustic women (Gopikas), and Rukmini, Satyabhâmâ, Rohini, Jâmbavati (who is a Russian presum-

ably, for Jāmbavān is a bear!), Nāgnajitī, Saibyā, Mādrī and Lakshmana, (See Vishnu Purāna. V. 32. 45), Zarast married a serving (*cakar*) wife, from whom Aurvatad-nar was born, and a privileged (*pádakshah*) wife, from whom Srit and others were born. One son Isadvastar became priest—a Mōbed of Mōbeds, Khūrshed-(= Sūrya-kshatre)chihār became warrior, and Aurvatad-nar an agriculturist,—Brāhmaṇa, Kshatriya and Vaisya as we should say. (See note 1, p: 204, Z.A. II., *S.B.E.*). Let me now to support my point, make a selection from the big list found in the Farvardīn Yast. Darmesteter says that “the greatest part of the historical legends of Irān lies here condensed into a register of proper names” (*Id*, p: 179). The clue to many mysteries hidden under Irānian names is found by discovering diligently their Samskrīt equivalents. Prof. L. Mills very rightly observes that “one of the first, as well as one of the most useful duties of a close critic is to turn their (i.e. hymns’) consecutive words into Samskrīt.” [P: 176, *Avesta, Pahlavi &c. Studies*]. When I proceed therefore, in my disquisitions, on this principle, I feel I am on sure ground, and am steering in the right direction. Here is the list I make :—

Common Names, 3rd List.

1. Parshatgāus = Prisadguh
2. Frāta = Pratā
3. Vohvasti = Bahvasti' (Su-asti = Svasti)
4. Snaoya = Snāyu
5. Saēna = Sena or Syena
6. Usmānara = Úshmānara

7. Paēshata = Párshada
8. Daēvo-tbis = Deva-dvit
9. Zairita = Harita
10. Vistaśpa = Vishnvasva
11. Zairi-vairi = Hari-vairi
12. Vanāza = Vānara
13. Varāza = Varāha
14. Būjisravah = Vājasrava, or Bhūrisrava
15. Gāyōmard = Jāyomrit (= living-mortal) the first man
16. Vareshna = Vrishni
17. Hamidhpati = Samitpati
18. Būjra = Vajra
19. Zbaurvant = Jāmbavant or Saurvant
20. Karesna = Krishna
21. Ashi Vanguhi = Rita-vasvi
22. Āzāta = Ajāta
23. Frāyaodha = Prayodha
24. Nere-myazdana = Nara-mardana = Janārdana = Nārāyana
25. Berezisnu = Bhrājishnu
26. Gaopivanghu = Gopi-vasu
27. Katu = Kratu¹
28. Kavi = Kavi, Kavi Usa = Kamsa ? (Kāūs, another name resembling Kams) (the Herod of Krishna)
29. Varsni = Vrshni
30. Gauri = Gauri

¹ This is a proper name, with Khratu=Krātu=Will or which must not be confounded conative power or mental act.

31. Raocascaēshman = Rochishkesah
32. Saoshyant = Soshyant
33. Akhrūra = Akrūra
34. Urūdhayant = Arundhati.
35. Rāma and Vayu = Rāma and Vāyu.

My list excludes innumerable other terms, but 99 per cent of them are Āryan names. My selection will provide me with just sufficient material to bear me out in what I am going to advance. Manus-citra, I have omitted in this list, as I have already dealt with that most important name as having a bearing on our common descent. I have also already dwelt on the international ideas afforded by the Avatāric word Nṛsimha.

Rāma, Mitra, Vayu.

IT was not without an objective I have referred in this Discourse to the indications in Irānian Scriptures of the Avatāra of Nṛsimha, one of the Ten Avatāras of Vishnu. Now No. (9) Zairita = Harita possesses a peculiar interest in virtue of Harita being a law-giving Rishi, to whose lineage Rāmānuja belongs. No. (11) Hari-vairi reminds one of Hari, a name of Vishnu and one hari-vairi (i.e Hari's foe) is the Hiranya of the Nṛsimha legend already dealt with. Then comes No. (12) Vānara, leading one to think of the Rāma Avatāra, which was assisted by the monkey-chiefs. It is remarkable that whenever Rāma's name (35) occurs—such places are numerous—in the Yasts, Sīrozahs and Yasnas, Mitra and Rāma and Rāma and Vayu are invoked together. And secondly Rāma or Rāman is always accompanied with the adjunct *Hvāstra*; and on

the 21st day of the month, called the Râm-Roz the Mâh Yt. is recited ; and there is a whole Yt. called the Râm Yt. devoted to Him. Now Sri Râma of the Hindu Râmâyana comes of the solar race. Mitra is the Sun. There is thus some purpose, or at least meaning in these two names Mitra and Râma constantly grouped together. Now Hvâstra turned into Samskrit is Svâstra i. e. Su-astra,¹ i.e., He who has the good bow, viz., the Sârnga. It is well known that wherever Râma is limned in pictorial representations, the *Astra*, bow always figures. The bow is the most salient feature in the war of the Râmâyana. You are probably aware of how Sri Râma bent the Siva-bow in his to-be father-in-law Janaka's house, before marrying Sîtâ ; how Parasu-Râma, to Sri Râma, resigned his Vishnu-bow, and so forth. That is how the bow plays such an important part in that great Holy epic Râmâyana. The Vâhana chief in the Râmâyana is Hanumân or Vâyû-putra, i. e. the son of Vâyû. In the Râm Yt. the concluding strophe 58 (Karda XI) is thus translated by Darmester [Pp : 262-3. Z. A. II. S.B.E.] :—

" I bless the sacrifice and invocation unto, and the strength and vigour of Râma Hvastra, and Vayu, who works highly, more powerful to afflict than all the other creatures : this part of thee that belongs to the Good Spirit". It is also significant that Râma and Vayu are invoked together;² for Vâyû as Hanumân

¹ Cp. Hvîti = hu-iti = su-iti ² See Bahman Yt. (included for analogy [P: 35, note 4. Z. in Ormazd Yasht], 33, the End. A. III. S.B.E.).

the *Bhakta*, never leaves the side of his Lord Râma the *Bhagavân*. How well again the description given of Vâyu in Râm Yt. XI, 54 accords with the description of Hanumân given in Râmâyana :—

“ *Vayush aurvô uskât yâst derezrô
yaokhahrô berezipâdhô perehu-varô* ” &c.

i.e. “ Vayu is armed and warlike, powerful, martial, high-footed with a wide chest &c.”¹ [P: XLVII. Vol. I. *Civilisation of the Eastern Irânians* &c. Vol. I. Geiger by D. P. Sanjâna]. Finally in XXIII, Âfrin Paighambar Zartûst, Zartûst called upon Vistâspa the blessing :—

“ Mayst thou have fulness of welfare, like the Râma *Hvastra*.”

In Râm Yt. VIII. 32, Vayu is asked to intercede with Husravah that he may not strike. Vayu, Dar-mester says [P: 249. Z. A. II, S.B.E.] is Hamkâr of Râma *Hvâstra*, i. e. the mind = Ahamkâr (or I-maker) of Râma. Vâyu or Hanuman in the Râmâyana is the mind as well as the breath of Râma and therefore is well fitted to perform mediatorial function. Husravah in Râm Yt. VIII. 32 ‘unites the Arya nations into one Kingdom’. Sri Râma exactly effected this by his conquests in the Dakshinâ-Patha,² i.e. Peninsular India up to Ceylon. ‘The Glory of the Aryas’ of Âshtâd Yt. 5 and 7—so is He, the Râma of Râmâyana—appears in company with the ‘strong wind’. Râma is

¹ Also in this same *Kardâ* XI. 54, Vayu says: ‘My name is He that crosses over easily’. Compare this with Hanuman’s, very easily indeed, crossing

over the Ocean. Also other appellations are to be noted.

² See R. V. X. 618; cited by Rhys Davids on p: 30, *Buddhist India*.

derived from *ramayati* to please. You will note that Ráma is said to be more pleasing and is assigned the 21st day of the month.

Varaha.

LOOKING over the list, No. (13) is Varáha, Incarnation of Vishnu, chronicled in the Vedas. In Bahrám Yt. V. 15, Behram is said to appear in the shape of wind, of cow, of horse, of camel, of boar, Varáha etc. In Mihir Yast XVIII. 70, Verethraghna runs in the shape of a boar, a sharp-toothed he-boar &c, and in XXXI. 127, the cursing thought takes the shape of the boar. What I wish to impress upon my audience is the fact of a boar-incarnation, whether it was Vishnu of the Indians that assumed it or Verethraghna or some other Divine Power that did so among the Iránians. "With a dripping face" characterising the Boar in these Yashts, is what is described of the Vishnu-Boar, when It dived into the ocean and brought up, all-dripping, the sub-merged Earth.

Vrishni.

NEXT in the list is (16) Vareshna==Vrshni. Now Vrshni is one of the ancestors of Srí Krishna. Srí Krishna is called Vrishni-kula-pradipa, or the Light of the Vrishni-Race. Name (18) Bújra == Vajra. Vajra is the last King of the race of Krishna, and who is installed on the throne of the Kurus in Hastinápura (Delhi), and Vajra is probably an ancestor also of Krishna. No. (29) Varshni i.e. Vrshni is a variant of No. (16).

Akrura.

NO. (33) Akhrúra i.e. Akrúra, is according to our legends the minister of Kamsa, and a great votary

of Krishna. The names of Krishna's sons is legion, and they must naturally have undergone much philosophical metamorphoses.

Narayana.

NAME (24) Nere-myazdana is of great value. In my previous Discourses, on the occasion of my examination of the Holy Name Ahura-Mazda, you will remember my tracing therein such connotations as to lead that name to mean partly Náráyana.¹ The name composed of two such elements then, *Nere* and *myazdana* (it must be remembered that I had instituted already an equation between *Mazda* and *Mazdانا*, i. e. *marda* and *mardana* as in Janárdana) i.e., Nere-myazdana, is rather striking.

Raivata.

THESSE names and others form in the Farvárdín Yt. the entourage of Krishna, over which we need not linger, except perhaps the name Raévant. This name whether it be in India or Irán does not so much matter as the name itself and what it signifies. It is a mount to begin with, and is the name of the mount Raivata, now called Girnár (or Giri-Náráyana) near Junagadh, and which was the scene of Sri Krishna's juvenal feats. It is the centre of Kathiavad, very dear to the Vaishnavas and Parsis. It is said to be a mount in Khorásan for Iránians, but it is holy, made by Mazda. It is no wonder if the name was borrowed from Gujarat. If the Iránians had perhaps dwelt at

¹ See Note A on Náráyana at end of D discourse.

Raivata, and having had to leave it named a place in Irânia by the name Raêvant, it is also significant that when the Persians returned to India, they alighted first on the very shores where Raivata is situated.

Krishna.

OUR studies now lead us to the central name Karesna No. (20) in our list. There is a Vedic Krsânu. He is the archer and demi-god who guards the soma. Krsânu is also a cognomen of Agni or Fire. For our purposes it is enough to know that Krishna or Krsânu are susceptible of the same Nirukti or derivation viz., *Krish* and *Nas* (for which consult Discourse I). Krishna as Upendra is the guard over Soma, i.e., Ambrosia. As stated in Bh. G., XI. 39., Arjuna sees in Krishna not only Agni (Krsânu) but other demigods as well. Agni again is known as Nârâsamsa, in which Nara (one element in Nârâyana,) again occurs, and Universal Fire is therefore Krishna,—Nârâyana,—Ahuramazda.¹ Neryosengh notices that another name Kerasâni recalls that of the Christians, but the name for better reasons shewn, certainly recalls the name of Krishna. With these prelusive remarks, let me dwell on the word Karesna of the Farvardîn Yt., in the ancient mine of which I alight upon the most precious nugget, viz., the name of Sri Krishna. I am here reminded of how Novalis began his *Lehrlinge zu Sais* (Pupils at Sais):—“Men travel, in manifold paths: whoso traces and compares these, will find strange

¹ See Note on Nârâyana at end of Discourse.

figures come to light.' Such Figure now is Krishna. In the immediate entourage of this name viz. Karesna, are the names Zbaurvant, Ashi Vanguhi, Akrûra and Kamsa. Let me quote the three important passages in the Yasht before I present my views thereon:— (See Page 209. Z. A. II. S.B.E.) :—

106. * * * "We worship the Fravashi of the holy Zbaurvant ;"

" We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant ; who was the Incarnate Word, mighty-speared and lordly ;"

107. In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid, fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed ; who, rushing to the battle, knew how to make room for himself with his own arms ; who, rushing to the battle, knew how to fight the foe with his own arms."

What now may be learnt from these three names, (19), (20) and (21) of my list, and the traditions recorded therein ? First let us ply the word Zbaurvant. It is susceptible of three transformations ; viz., Sauryavant, Vasuvant and Jambavant. The 2nd transmutation is on the principle of Kasyapa and Pasyaka and *hizva* (*Zend* = tongue) and *jihva* (*Sk.*). Now if the geneology of Sri Krishna be considered (I have givon a short one in my Bhagavad-Gîtâ, pp. 23-24), his immediate father is Vasu or Vasudeva, and grand-father is also Vasu, whose surname is Sûra. Vasuvant or Sauravant, meaning he who has Vasu or Sûra, i.e., Vasu or Vasudeva,

who is of course the father of Krishna. The third transmutation is Jāmbavant, but Jāmbavant is not the father of Krishna, but the father-in-law. Along with this, it is well to bear in mind a personage "Erksha" which means "Bear" in Yt. VIII, 7 and 37, Z. A. II. S.B.E., and the parallel *Rksha*, in R. V. VIII. 68 : 15, and *Ārksha* VIII. 57. 16. For a moment let me invite you to a side light, which brings to view another important link between Irānian *Tir* and Indian legends. Vivasvān (Vivanghat) is the progenitor of Manu. Vivasvān is Mitra, in whose race Rāma is born. Ikshvāku is the son of Manu, and his daughter is Ilā, who as already shown in my previous Discourse, is connected with Bactria (Bāhlika or Balkh). Ilā marries Budha, the grand-son of Atri,¹ who is one of the Saptarksha (Haptoringa). In this line are born Purūravas, Yadu, Vrishni, Vasu, Vasudeva (or Zbaumant), and Śrī Krishna. 'The Zoroastrians are the disinherited sons of Manu'², has not Max Muller said in his *Chips*? This is clear from the many indications found in the Farvardīn Yt. Going back now to Krishna³, it should be noticed that He is characterised, in this Yt., as the "Incarnate Word," "Gallant" and "Mighty-speared." That

¹ In his paper *Zarathushtrītā &c.*, in the *Rig-Veda*, Mr. S. K. Hodivalā (p: 26) says that passage no 8 of Ha 46 has reference to Atri (Athrish).

² See Note on Manu in my First Discourse.

³ In a foot note, *ante*, Rāma's assignment—as the pleasing (*vram*)—to the 21st day of the

month was stated. To the 22nd day is assigned Govad, 'the more fragrant. If Govad can be Govardh, or He who lifted the mount, i.e. Krishna, it is noteworthy that as in the Avatāric succession Krishna is adjacent to Rāma, the two days 21st and 22nd for Rāma and Govad follow each other!

Krishna is a "gallant" of the first water, is well known from the Indian books written by sages, but these sages know as well the esoteric character of that gallantry. As to the adjunct "mighty-speared", I have to bring to your notice that the spear is the characteristic weapon in the story of Srí Krishna, as the bow is the characteristic weapon in the story of Srī Rāma as already shewn. The next characterisation (i.e., in the Farvárdin passage quoted above) that Krishna is the "Word Incarnate" is most important. It arrests attention and rivets it on to important issues. For, Incarnation is the cardinal doctrine of Vishnuism. Srī Krishna says in the Bh. G. VII. 8 :—

Pranavas sarva-Vedeshu

i.e., "I am the Holy Word in all the Revelations"; and again in IX—16 and 17 :—

"mantra zham—z ham agnih."

i.e., "I am the mantra . . . I am Fire"; and again,

"Vedyam pavitram Om-kāra—

Rik-Sāma-Yajur eva ca." [24.]

i.e., "I am the (Holy Word) Aum, I am Rik, Sāma and Yajush," and Vālmiki the sage, writes of Srī Rāma, that the Word which connotes Him takes the shape of Rāmāyana. This subject is capable of much expansion; but it must be reserved for another occasion. Only by the way it may be mentioned that St. John's Gospel in the New Testament has a true oriental ring about it, which is absent elsewhere. For us three passages therein are pregnant with meaning; and I am

not aware if the Christians understand it as I should. The first passage is :

“ In the beginning was the Word, and the Word was with God, and the Word was God” (I. i.).

This is the weighty doctrine of Incarnation which Neo-Hinduism is shying at in these days. Neo-Hinduism is for converting God Himself into no more than a big man ; but theosophy understands the meaning of St. John very much better. Zoroastrianism possesses the doctrine as evidenced by the Yashts, but it is under a bushel. It is a doctrine which when universally recognised as a great cosmic divine truth, links God and man together. The truth for men to know is more anthropomorphism of God, not anthropotheism of man, which Neo-Hinduism is substituting. Reification of Deity,—the trend of modern philosophy—is evident here.

The second passage in John is :—

“ He was in the World—and the World knew him not” (I. 10).

Here is pantheism pitted against monotheism. The truth however is there is a blending of both the ideas. In it is found the beginning of the recognition of the fact of the Divine immanancy which in these days is being scientifically demonstrated. To the Vaishnavas, all the conceptions of Divinity are connoted by the Vedic name Nārāyaṇa¹; which to them is more efficacious than what St. John states to be: “ even to them

¹ See Note at the end of this Discourse.

that believe on his name (I. 12), is given the power to become the sons of God."

The third passage is :—

" No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

All that the Christians say of the Son, Vaishnavas say of the Incarnations, and of Sri, who becomes the She-Spouse or Bride in the place of the Son, and who is always in the bosom of the He-Spouse or *Bridegroom* instead of the bosom of the *Father*. These are the mysteries of the 'Incarnate Word', of the Farvardin Yt., exemplified by other Scriptures, and this 'Word Incarnate' then is the adjunct, it must be remembered, specially ascribed to Krishna or Karesna No. (20) in my list tallying with the avatariic nature of Krishna.

Ashi Vanguhi.

FARVARDÍN Yt. next refers to the name Vanguhi (21) in my list. She is said therein to be "beautiful, shining, nobly born, and who walked in Karesna's house". Let me invoke philology to help me to unriddle the apparent mystery involved in this name. *Asha* is *Rita*, therefore *Ashi* is *Ritā*. This has been well established and it means holy, virtuous, righteous. And *Rita* means *Satya*. Next comes Vanguhi, the masculine gender of which is Vanghu. The Zend *ngh* is the transfiguration of the Sk. *s*, *s* or *sh* and *sv*. For example, Haptoringa is Saptarshi or Saptarksha, i. e. *sh* or *ksh* takes the place of *ngh*, and Vivanghat is Vivasvat, or *ngh* replaced by *sv*. Again observe the

transition between Danghu and Dasyu. On the model then furnished by such examples, we get *vanghu*, transformed into *Vasu* or *Vasu*; and *vanguhi*, the feminine of it is transfigurable as *vasvī* which is a rare form of *vasavī*, which becomes *vāsavī*. *Vanguhi* is thus *Vāsavī*. *Vāsavā* in the masculine means 'he who has *Vasu*'. Hence *Vāsava* is a patronymic name of Krishna or He who has *Vasu* for his father; and *Vāsavi* is therefore construable 'as she who belongs to *Vāsava*', or daughter-in-law of *Vasu*, or *Vāsava* being taken to represent Krishna, *Vāsavi* or *Vanguhi* would be: 'she who belongs to Krishna'. *Vāsavi* then may either be Rukminī—the Queen-wife of Krishna or *Satyā* or any of his other typical spouses already enumerated. Rukminī, and *Satyā* however possess *par excellence* the legendary reminiscences of Krishna's valour, warfare &c, indicated in the expletives used in the Farvardin Yt., with respect to name Karesna, to wit, "who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms." This compels thought to linger a while over the incidents connected with Rukmini. Here briefly is the story:—Bhishmaka, the King of Vidarbha had a beautiful daughter Rukminī. She fell in love with Krishna. But Bhishmaka had affianced her to Sisupāla, the sworn foe of Krishna, at the suggestion of Jarāsandha, another foe of him. Bans for marriage were issued, but Rukminī had dispatched secret messengers to Krishna apprising him of the critical situation. Weddings were arranged for, but Krishna

all unawares pounced upon the scene, and contrived to carry off Rukmīni, for espousal. Sisupāla's hosts pursued Krishna, but they were all vanquished by the might of his arm. The mighty arm of Krishna was not once but on numerous occasions demonstrated. And if the Farvardīn Yt. has not Rukmīni in its mind, any other Vāsavi, for example Satyā, will equally answer, for purposes of such exploits as are narrated in the Yt.; and so long as Krishna, in whatever other situation, is equally discovered as "rushing to the battle", knowing "how to make room for himself with his own arms", and "to fight the foe with his own arms". Again in the Srōsh Yast Hādhōkht, Ashi Vanguhi and Kisti are mentioned together for worship, and Chista or Kista, as *the most right* follows Kisti.¹ In a higher realm Vanguhi may well be a Divinity or demi-goddess with Chisti or Chit-wisdom, with her. That Rukmīni is in all probability the Queen meant is borne by the fact that she has a brother Rukmi, inasmuch as, analogously, corresponding to the feminine Ashi Vanguhi, there is the masculine personage Ashā Vanghu, (p: 210, Z. A. II. S.B.E.) In connection with Kisti and Chisti, it is useful to keep in mind the invariable verbal correlation in which sounds *Ch*, *C* and *K* stand to each other. Parallels in other languages are to be had such as are to be found in Cyrus, Kurush, Caeser, Kaiser, and Christ, pronounced Krist, which may be the case with

¹ In Yn. III-16 [Z. A. III. S.B.E.], again, Ashi Vanguhi and Kisti Vanguhi are mentioned together.

the Chist (Kist) of the Zend-Avesta. Chist (properly Cist according to the JRAS System of transliteration) means wisdom, and this meaning as well as the sound Cist coincides nearly with *Cit* = wisdom, of the Vedānta. At any rate for scholars, these are interesting mythological problems for speculation and solution. That *Cist* of Zend is *Cit* of Sk. is borne out by the derivation of the Zend word e.g. *Vichóirtare* (i.e. *vipascitva*) from *vi+cait*. Such then are philological and mythological facts that cluster round the name of Krishna. If over against all these suggestive indications, Krishna be yet put down for a non-entity by the Neo-Hinduistic Indian, and a different entity by the Irānian, I do not know how such gratuitous negation in the one case and a difference of opinion in the other case can be established to the contrary. At any rate the import of the term Krishna as implying "Universal Magnet", in other words the Spiritual Centre—God—round which the whole cosmos revolves, can do no violence to the sentiment of a religionist, be he Indian or Irānian, European or Turanian. All in common must believe in the *Ideal* connoted by Krishna.

As for Holy (Ashi) Vanguhi, also spelt Vâghvi, justifying my Vâsavi, she is the daughter also of Ahura and Aramati (*dughdharem Ahurahe Mazdâo*), and is the Sri or All-prosperity in every house. Ashi Yt. XVII. 60 reads thus:—*Ashi Srira-dâmi-daite* etc. The whole of Ashi Yt. XVII. Pp. 270-285 [Z. A. II., S.B.E.] may now be read, and it will not fail to strike even a careless reader her identity with the Goddess of Wisdom,

of Piety, and of Wealth, as Sri (or Lakshmi) and Rukmani are. [Also See Ashtád Yt. 3 and 4]. Neryosangh makes the very word Ashi=Arti=Bhakti [P: 270 note 2 Id]. *Bhakti* and *Vidyā* personified is Sri. Ashi Yt. II. 16 says:—"thy father is Ahura Mazda . . . thy mother is Armaiti spēnta . . . thy brothers are Sraoشا . . . etc." [P: 274 Id.]. As sure again as media-trix Sri or Ramá gives to Rámānuja, Moksha, [Vide *Saranágati-Gadya*], Ashi Vanguhi gives to Zarathustra, 'Glory to his body and immortal bliss to his soul' [P: 275 II. 22 Id.] The kinship of Aramati to Ashi Vanguhi as mother to daughter may be compared with the Vaishnavic Sri born as Rukmini:—

रावत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ।
अन्येषु चावतोरेषु विष्णो रेषाऽनपायिनी ॥

[Vishnu-Purána I. 9.144].

Srira-Vanghu is another suggestive name in Farvardin Yt. XXVII. 118. Also it is to be noted that Ashi Vanguhi is invoked in company with Pârendi. [See *Sirozah* 25; Tír Yt. IX. 38; Mihi Yt. XVI. 66; Vistásp Yt. II. 89. *Id. S.B.E.*]. Now note that Purandara is a name of Vishnu, and Vedic Puramdhî is a sister of Pârendi as Darmesteter says. [Vendídád, Introd: p. LXX. Z. A. I. S.B.E.]. Note that in successive Rg. Vedic Hymns VII. 34 & 35, 'Aramati seeking wealth,' 'Purandhi and all Riches,' are invoked. If Krishna as avatára may by figuratively spoken of as the son of Vishnu or Náráyana, Vásavî, (i.e. Vasu's daughter-in-law) may well be spoken of as the daughter

of Arāmati; and she dwells in the house of her Lord as the Holy Word dwells in the bosom of the Father. In Sírōzah, 25, Ard, Ashi Vanguhi and Kisti are mentioned together. Coming to the Tir Yt. IX. 38, Mithra pointed Tir (Tishtrya) the way, and the tall Ashi Vanguhi followed him. From Mihiр Yt. it is clear that Mihiр is the Spirit of light in or behind the Sun [VI.13], and hence answering to the Brāhmaп's Gāyatri-Deity which in the Sun is Nārāyana, answering to the description daily repeated by all Brāhmans

ध्येयस्सदा सवितृमण्डलमध्यवर्ती नारायणस्सरसिजासन सन्निविष्टः।
केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयपुर धृतशङ्खचक्रः॥

With Mihiр, Ashi Vanguhi proceeds on her light chariot [*Vide*, Mihiр Yt. XVI. 66]. Mihiр's chariot itself 'is embraced by the great Ashi Vanguhi.' [XVII. 68 *Id.*] As pointed out elsewhere, Krishna is Dharma, or as the Mazdāist would say Kista and Daēna. The whole of the Dīn Yt. is consecrated to Kista. Now Kista is used in feminine gender, whereas Kisti is masculine. Now turning to Srōsh Yt., Hādhókht IV. 16, Ashi Vanguhi, Kisti and Kista are found bracketted together. As a curious correspondence now, note that Krishnā, feminine, is Draupadi, the closest friend of Krishna, the masculine, in the story of the Mahābhārata. What then is the tale these correspondences tell, one may judge for himself. See Srosh Yt. V. 21 again circumplussing all the three names together. If Mitra represents Nārāyana, and Ashi, Sri, the inseparable relation between these two entities is further illus.

trated by Ashi Yt. 2, where Ashi is identified with Mithra, and Ashi (Yt. 2,) is sister of Mithra.

In the story of the churning of the Milky Sea (Nebulæ), as soon as Sri was born, she flew to dwell for ever in the bosom of Vishnu. Universal legends like these are for all men. Sri is the Scientist's energy of God, and the Buddhist's *fohat*.

Jarasandha.

IN the entourage of Karesna, there is another name in the Farvardin Yt, to wit, Jarodanghu, which strongly savours of Jarasandha who figures in the Krishna story and in which a double philological process is evident, 1st from Jarodanghu to Jarogandhu, and thence to Jarasandha, replacing *ngh* by *s*.

Gopi-vasu.

GOAPIVANGHU, or Gopivasu, no. (26) of my list requires a passing notice, for if Vasu is the uterine father of Krishna, Gopi-Vasu may well mean the foster-father of him, for in Krishna's story, he figures as Nanda-Gopa, or the Gopa of Nanda. At any rate, weighed cumulatively with other names, the entourage of Krishna confirms the identity of Krishna with Karesna. I must here warn that Karesna of the Farvardin Yt., must not be confounded with Keresani of Yn. IX-24 whom Haoma lowered, dethroned from his throne etc, Note the difference in the names. Our Krishna is the Karesna of the Farvardin Yt, whereas Keresâni is the King of the IXth Yn, of the Gâthas. The term Goapi reveals, besides, the character of Krishna as a netherd or cowherd. Cowherds (Gopas) as well as

cowherdesses (Gopis) constituted the typical environment of Krisnna. The names of Akrûra and Kamsa occurring in the list places the identity of Krishna with Karesna even more certain.

We have thus round the name Karesna, in the Farvardîn Yt, such an entourage and sufficiently significant descriptive plot, as to leave no room for doubt as to the identity of the personage with the primordial Âryan figure Srî Krishna, who played so great a part in world-politics, and who again forsooth was "the Incarnate Word," as the Yt. represents.

Astvatareta.

WE have next in paras 110, 117 and 128, the sections of Farvardîn Yt. XXV. XXVI. and XXVII. each closing up with the name of Astvat-ereta (=Asvavanta-rtâ= the Holy Horseman). And this name is immediately taken up, it must be observed, by the XXXIII. section [p: 220. Z. A. II.] and it or he is declared to be the would-be Saoshyant. This indication forcibly reminds one of the coming Incarnation of Vishnu, viz., the Kalki, who will ride a white horse, *asva*. In Zamyâi Yt. XIX. 92. it is written that "Astvatereta (the Saviour of the Restoration) will arise from the waters of Kasava, a friend of Ahura Mazda, a son of Vispataurvi &c" [Z. A. II. 1]. Compare here the name Kasava with the most important name of the Deity Kesava—the holiest name in the prayers of the Brâhmanas. Kasava is again stated to be in the utmost region of the East. (*Vendidâd*, XIX. 1-5). It may be in Sjstân as is supposed, not in what is the present

India. But the Âryâvarta of the old days included all Afghanistan; even Chandragupta's Empire extended beyond Taxila (Taksha-sila) and Ghazni. The importance all along consists in the preservation of Sk. names, and names savouring too of Vishnuism. It is also worthy of note that in the Sassanian sculptures, Ahura-Mazda himself is represented as riding on a horse, for example at Naksh-i Rustam near Persepolis, with the inscription "The figure of the God Auhamazd." Also at Firuzâbâd and Naksh-i Rajab. [P: 27. Casartelli's *Philosophy of the Mazdayasian Religions under the Sassanids*]. Ahur-mazda is himself represented under a human figure; and strangely (perhaps not) reminds one of the prophecy contained in the St. John's Apocalypse VI. 2, to wit, "And I saw, and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Curious to relate that when writing these papers, I had a dream in which three ladies of three different nationalities appeared, and a number of precious pearls were poured out before them for division. There was no quarrel. They were all in friendly agreement. Might this be a premonitive indication of the unification of the Three Âryan Faiths, Brâhmanism, Mazdaism and Christism? Unification there already is in spirit, only the spirit of differentiation due to perversity of view which wars against it has to disappear. All is well that ends well.¹

¹ In my Discourse I, I have shown from Uttara-Râmayana, and from Sir William Jones on the Persians, how Irân and India

Fravashi.

THUS then am I enabled to exemplify from Avestan excerpts the facts systematised by Vishnuism as the Five-fold hypostases of Divinity concatenating it with all the varied manifestations of its Creation. The *vibhava* or the Incarnational or *Avatāric*¹ aspect was the point I had in view, and having thus sufficiently illustrated it, it remains for me to show that the *Antaryāmin* or the immanent hypostasis of the Lord is inferrable, it strikes me, from the idea which seems involved in the Avestan word *Fravashi*. Darmesteter's introductory to the Farvardīn Yt. [Z. A. II., S.B.E.] runs thus :—

"The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Ori-

were knit together, politically, socially and spiritually. The epic legends above referred to further demonstrate this fact. Here is another from Sir William Jones, (quoted also on Pp 4-5 of the Engl: tran: of *Desatir* by Mulla Firuz), which relates to another Avatāra of Vishnu, the Vámana or Trivikrama of the Veda and of its subsequent theology. Mahábali was the ruler, he was also an Asura like Hiranya of the Nrisimha Avatāra to which I have already referred. Trivikrama came and put down Mahábali. This is what Sir Jones writes :—" . . . many princes, of whom seven or eight are only named in the Dabistan, and among them

Mahbul or *Maha Beli*, had raised their empire to the zenith of human glory. If we can rely on this authority, which to me appears unexceptionable, the Iranian monarchy must have been the oldest in the world". (*Asiat: Res*; Vol. II p: 48-49, 8vo Edn). Compare this with my conjecture about Irán being connected with Hiranya, when in this Discourse I commenced with the Avatāra of Nrisimha. The continuity in the subject-matter of this Discourse will now be evident.

¹ The very word *Avāritano* or *Avatāra-tanu* or the descended body or figure, is a favourite term of the Dīkārd.

ginally the Fravashis were the same as the Pitrîs of the Hindus or the Manes of the Latins, that is to say, the everlasting and deified souls of the dead but in course of time they gained a wider domain, and not only men, but gods and even physical objects, like the sky and the earth, &c. had each a Fravashi". Fravashi¹ is a tutelary spirit which watches over man. It must watch I believe from within as well as from without. I shall reserve the development of the idea of Fravashi to my Fourth Discourse.

Mantras.

I WISH now to dwell on an important subject viz. that of the Mantras, which in the Avesta stands metamorphosed as *Mâthra*. According to the Veda, all mantras emanate from the sacred symbol AUM, and no Vedic recital can commence or end without the sacred formula: 'Harih AUM.' Aum is called the Pranava and Sri Krishna says in the Bh. G. VII-8 : "Pranavas sarva-Vedeshu" i.e., "Of all the Vedas I am Pranava". And in the Pranava, I am again radically "Aksharânâm Akâro z smi" [Id. X. 33]. I find from a reference in Rev : C. H. Vail (32^os) *Ancient Mysteries and Modern Masonry*, (P : 200) the following important passage:—

"All nations of antiquity had their sacred names, which were "Words of Power".² These names were

¹ It is useful to compare the idea of *Fravashi* with that of *Yazata*. *Yajatu* is a distributive, whereas *Fravashi* is a collective idea. So it strikes me sometimes,

² It is said that when the Parsis, in their exile from Persia, gathered at Sanjân, Dastur Darab placed sandal-wood on a stone block, and raising his eyes to heaven,

formed by taking a letter which conveyed a meaning and adding other letters each having a meaning; the whole word thus formed constituting a Sacred Name or Word, which contains some great truth. These names were Words of Power, for, as the unfolding consciousness realizes one truth after another and becomes that truth, it rules. In Persia the Sacred Name was HOM, in India AUM, in Scandinavia IOW, in Greece IAO etc." Let me add that for Arabia it is 'Amin' and for the Hebrews 'Amen.' In this list you will see the Persian HOM comes naturally nearest the Indian AUM. It is usual in Zend to add a guttural aspirate *h*, before the vowel *A*, for example Ormazd becomes Hormazd. [In Tamil curiously the reverse practice obtains, as for example, Hiranya=Irania; Hrishikesa,=Irudikesa]. Hence Aum easily passes into Hom. If Aur-Mazda=Aur-Mahdev=Asura-Maho of R. V. II. 1·6; then Aura Maho is easily abbreviated into Aur Mah, thence to Au Mah, Au Ma, and finally Aum; or *vice versa*, Aum can be expanded or evolved into *Auharmazda*. Just in this manner is the Nārāyana Mantra, the Ashtākshari of the Vaishnavas, (the 1st *Rahasya*) developed from the Pranava, Aum. Briefly, the initial letters of *Aura* or *Or Mazd*, combined, become Aum, or Om.

Turning now to the Zend-Avesta, Yns. IX-X¹ and

recited the mystical words of power, and fire descended from the welkin, and burst from the sandalwood in tongues of glory. Read also F. K. Dadachanje's *Avesta and the Gāthas*, commentary on Yns: xxix-6, 7, 8.

¹ 'In the IXth Yn. of the

Avesta, Hoama is spoken of both as a God—a Yazata—and the plant, or the juice of the plant, which is under his especial protection, and so is the Soma of the "Aitareya Brāhmaṇa". [Col. H. S. Olcott's *Lectures*, p: 150].

XI [S.B.E. Part III], which go by the name of Hom Yt, I find that the principal subject-matter dealt with therein is that of the Homa or Soma plant, its efficacy in bringing on divine afflatus and so forth, and yet Homa is also God, the highest God. In the Veda also similar descriptions of Soma are found. Soma is not only the inebriatory creeper found on the tops of hills, which produces celestial raptures on potion, but is the Highest Divinity. Mr. Tiele says that Homa is "the God who in the later documents and in the Mazdayasnian rites to this day occupies such a prominent position, a position no less important than in the Veda and in the cult of the Brâhmans" (P: 333. *Asha.* Vol. I. 1911, Karachi).

That, as in the Veda AUM stands for the Godhead, so in the Avesta HOM also stand for the Godhead, is evident from one passage which I read in the Hom Yt, alluded to above :—

"So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mâthra (and to help the Mathra's teacher)."

In this passage the "headings of the Mâthra" which is AUM is what is in consonance with the Vedic truth about AUM being the source of all Mantras, aye of all sounds or language." "To help the Mathra's teacher" also chimes in with what we Vaishnavas aver about AUM helping the Teacher.

Next to AUM comes the Vedic Gâyatri Mantra, recited daily by the Brâhmaṇas. Though I believe it

would be difficult to alight upon the exact Avestic context of the Vedic Gāyatri, the meaning of Gāyatri is traceable in several places. Ahura Mazda, the holy name itself has been conjectured by Zend Scholars to be the Vedic Asura Medhyo, which would mean the bestower of Intelligence or *jñāna* or what corresponds to the words: “*Dhiyo ya nah pracodayāt*” of the Vedic Gāyatri [R. V. III. 62-10], *medhas* meaning *jñāna*, knowledge, intelligence, wisdom. But the term Gāthrā occurs in the 23rd Kard, of the Mihir Yt., having the same meaning as Gāthas; and all the four variants, so to say, viz. Gāyatra, Gāthra, and Gāh¹ convey the same radical sense, viz. √ga to chant. Gāyatri is radically that which takes the *Gīyan* or the chanter across the sea of *Samsāra*. Gāyatri-mantra itself containing 24 syllables, which is expanded in the 24,000 stanzas of Sri Rāmāyana, is a prayer to Nārāyana abiding in the Sun. To this may be compared the 1st prayer to the Sun found in the Khorshed Nyāyish, I. (*passim*) [Z. A. II. S.B.E.] thus:—“Hail unto the Sun, the swift-horsed! May Ahura Mazda be rejoiced!” Observe here the horses of the Sun, which are according to Indian traditions, seven, representing the seven colours of the Sun. I will presently refer to the Gāyatri again. The whole of the Mihir Yt. may be broadly considered as a prayer to the Deity of Glory

¹ The gradation from Gāyatra of the Veda to the abbreviation Gāh in the end of the Avesta, successively loosing

letters, is a proof of the antecedence of the former to the latter. The antiquity and priority of Veda is thus evidenced.

having the physical Sun as Its body. ‘Originally Mithra was the god of the heavenly light,’¹ and collaborateur with Ahura-Mazda. (*Pastures* mean regions of space). The Deity of the Gáyatri is the Light in the Sun, viz. Mitra or Nárävana, as already shown under the head Ashi Vanguhi. Plato holds the same view, inasmuch as he says in *Laws*, X: “This soul of the sun which is therefore better than the sun, whether taking the sun about in a chariot to give light to men, or acting from without, or in whatever way, ought in every way to be deemed a God.”²

From Aum, Gáyatri Mantra is derived, and all the Vedas are evolved from the Sacred Syllable. In the same way are all Mathras founded upon the sacred Ahunavar. In the same way again as Vedas are divided into the Mantra portion, Bráhmaṇa portion and Áranyaka portion, the Avesta is divided into three portions: Gàthà, Dâtà and Máthri. In the same way as Sàyana, the great Commentator on the Vedas, has examined into the question as to whether Vedas have a divine origin or a human origin, have Iránian savants judged of the Avesta. For example you may read Question and Answer No. 9 in Vol. I. *Dinkard*, edited by Peshotun Behramjee Sanjana.

Again as in Vishnuism we have the three Sacred Mantras, Mazdaism has the three Holy Mathras;

¹ P: 119. Mihir Yt., Z. A. II. S.B.E. *Mysteries of Mithra*, and A. S. Wadia’s *Message of Zoroaster*, p: 71.

² Read also G. K. S. Mead’s

‘*Yathá ahú vairyo*,’ ‘*Ashem Vóhū* (or *Asha-vahista*)’ and
‘*Yeñhe hātam.*’

Of these “*Yathá Ahú Vairyo*” is the most important. The *Dinkard* (Vol. I. Question 15 and Answer) says thus on this Mantra :—

“Know (you) that, in the Avesta, the original (text) and the commentary upon it, are, as scriptures, founded on the *Yathá ahú vairyo*, and as without a man’s head the hair that gives (it) beauty cannot exist, so without the *Yathá ahú vairyó*, the commentaries that give additional beauty to the religion cannot exist; therefore, there is nothing objectionable (taken) one with another.”

The gist of this ‘mantra’ as commented on in Yn. XIX, (Gâthas, Z. A. III. S.B.E.) is this (the translation of it is also found in the Ormazd Yt. [Z. A. II. S.B.E.]). “The will of the Lord is the law of Holiness.” Compare this with the 3rd Rahasya of the Vaishnavas which is no other than the 66th verse of the 18th Chapter of the Bhagavad-gîtâ. There you find Srî Krishna telling Arjuna to give up all other Laws, but surrender alone to “the Will of the Lord as the Law.” *Ahuna Vairyo* again tells us that “Who serves in this world for Mazda, to whom riches (spiritual riches) shall be given.” In the Gîtâ what is enjoined is duty to be done as Divine Service, and all salvation follows thereon. Thus may the one Vaishnava Rahasya be compared with the Avestic “*Yathá ahú vairyo*” Mantra.

Then comes the "Yenhe hātām" mantra, which is commented on in Yn. XXI [Gāthas, Z.A. III. S.B.E]¹ The parapraxe is thus given there :—

"(To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)."

What I wish to draw your attention to in this is the act of sacrifice or offering made to both the male as well as the female side of divinity; and as such enabling a comparsion being instituted—though somewhat distant—with the 2nd Rahasya of the Vaishnavas, what is called the Dvaya-Mantra, in which sacrifice is to be made or service is to be offered not only to Nārāyana, who represents the Male-hood of Divinity but to Sri as well, representing the Female-hood of Divinity. In other words the Motherhood as well as Fatherhood of Divinity is conceived as extending all the steps down the hierarchy of spiritual beings, commencing with God.

There remins now the "Ashem vohu" mantra. I prefer Mr. Jivanji Modi's translation of it as given

¹ See also Yn. IV. 26; VII. 27; XXI. 1; XXVII. 14; II (I). 22; (*passim*); Ormazd Yt. 22. Scholars must note that in every one of these passages, the translation varies. Whether it is due to the original

or to the whim of the translator, has to be discovered. I often felt the want of a pell-mell translation throughout. Some capable Parsi scholar should undertake the work, such as F. K. Dadachanji.

on page 724, *Theosophist* for August 1912, [article “Zoroastrian rites and ceremonies”] thus :—

“ Piety or Righteousness is the best good and happiness. Happiness to him who is pious for the best piety.”

If only God be put in the place of Piety,—it can be so put, for God is *Asha*, or *Rita* or *Satya*¹ itself, both according to the Avesta and the Veda,—Ashem Vohū may be compared with the 1st Holy Mantra of the Vaishnavas, the Ashtāksharî, which tells us that the soul is for God or Piety, and the soul which is for the best Piety is granted happiness, which is no other than service to Nârâyana. God himself is soul’s ‘best good and happiness.’

Thus then are comparisons possible to be made, in the department of *mantras*, the Hom with Aum, the Mihir Khurshed Yts. with Gayâtri and its entourage, the three Rahasyas with the three Holy Mantras of the Avesta. These land-marks are enough to encourage other volunteers ready to venture into the fields of Avestan researches. Now, ‘Mantra is Myself,’ [See p:86].

Now the term *Spenta* almost always accompanies *Mathra*. As I have already advanced, the best Sk. representative of *Spenta* is *Punya*.² ‘Mathra Spenta’ would thus mean the Holy Formula. Vaishnavas have similarly christened the Holy Mantra, by such expressions as *Srî-Mantra*, *Mantra-Ratna*, or the bliss-or Gem-formula. The idea underlying is identical.

¹ Cp. God depicted by the [Taittiriya Up^o. II. 1.1].
Vedânta as सत्यंज्ञानमनन्तं ब्रह्म ² See Pp: 166-7.

The etymology of Mantra is *Matri=gupta-paribhâshane*, to secret-utter, or *Mantâram trâyate*, i.e., *Mantâ* is he who meditates, and *trai* means to protect. Hence *Mantra* is that which is imparted in secret, and that which protects the meditator. The first root characterises the Teacher; the Second the Disciple. *Mantra* is a short formula pregnant with meaning, uttered by holy men, and handed down to posterity with sacrosanct association. It has a literal efficacy also, apart from the condensed sense which it conveys for the learner. Its exercitation is of two kinds, audible and inaudible. The inaudible profits the individual, the audible the individual and the auditory as well, if the minds of the latter are in tune with the officiating priest intoning the Holy Words. In all cases the efficacy of any *mantra* is conditioned first by the purity of the individual; and secondly by the warmth of devotion which his heart can infuse into the thought. Otherwise, the *mantra* is better left unmeddled with. The basic principle that the *mantra* is that which protects the reciter or reflecter, is illustrated by a verse in XI. Srôsh Yt. Hâdhókht, 3, thus:—

“The faithful one who pronounces most words of blessing is the most victorious in victory; the ‘Mathra Spenta’ takes best the unseen Druj away.”

The weapon of Zarathustra is the “Word” i.e., the ‘Mathra Spenta,’ which emanates from Ahura, and which is the soul of Ahura [Vendidad, Farg, XIX. 14, P. LXXVIII. Z. A. I. note S.B.E.] In the Vedas, the Devas conquer the Demons by uttering the Holy

Word Aum,—the Udgîtha. These ideas must be combined with what I have already intited about the mystery of the Avatâras, which was compared also with St. John's Orient-smelling Gospel: "The Word was with God, and the Word was God" (I. 1); "And the Word was made flesh" (I. 14).

The *mantra* not only helps victory, but protects the intoner by healing him of ills. Thus goes out the prayer in *Vendidûd* (Farg. XXII. 2), for example:—

"So mayst thou heal me, O Mathra Spenta." Next Vishnuism conceives the Mantra as the body of God, and hence having the body in one's custody, the soul of the body is thereby held captive. The Holy Images of God are also conceived as Mantra-âtmaka, i.e., made up of or constructed by or called into existence by, or filled up and quickened by, Mantras. L. H. Mills shows in a note (Z. A. III. p: 196) that divinities are said to be *tanu-mathra*, i.e., having the Mathra as their body; i.e.; incarnate in the Mathra. It is a trite common-place with the Vishnuites that God is captive in the Mantra which again is captive in the hands of the Brâhmâna:—

Mantrâ-dhinam tu Daivatam
Tan-mantram Brâhmañadhinam

In the Esoteric Treatise, *Rahasya-traya*, the Srî-Mantra or Bliss-Mantra is treated of as the first by one of the Vaishnava Âcâryas, Lokâcârya, in which God is stated to be confined in the Mantra, in other words that God is the Soul of the Mantra. In similar strain reads the 1st verse in the Srôsh Yt: "the incar-

nate word of reason, whose body is the Mathra &c." Mathra Spenta is also the Soul of Ahura Mazda himself [Faryv : Yt. XXII. 80-81].

The *mantra* is the eternal word which in flesh is the Logos. The word is the "breath" of God as the Vedas metaphorically put it :—*mahato bhūtasya nisvastam yetad yad Rig-Vedah*. If now you refer to the Gátha Vohukshathram, Yn. II. 3, "Mathras are declared to be the results of direct inspiration from Ahura" [P: 179, Z. A. III. S.B.E].

In Yn. IX. 26, Haoma is invoked to help the Mathra's teacher. Unless the teacher is thus helped by a higher power, its efficacy is jeopardised. The teacher in other words must be holy and devout, and Vishnuism adds that the disciple must be equally pure and receptive, and love his teacher as he loves the Mantra and the Spirit in the Mantra. So reads Yn. XXV :—"We worship the Mathra which is heart-devoted (imparting heart's devotion to the saint.)"

In Yn. XIX. 16, what is called the Catechetical Zand, to the question : "What is the word well spoken?" the answer is given that :—It is the 'Mathra Spenta,' the bounteous word of reason." This shows that the *Mantra* is one which should be well spoken, and it should be correctly spoken (*Visparad*, XIII). Brähmanism fences round the *Mantra* with many other technical conditions.

Next *Mantras* are revelations to the Rishis, and the Rishis are therefore spoken of as *Mantra-drashtás*, or

"Seers of Mantra." In the Irâanian Scriptures, similarly, this idea is evident and as an illustration, Yn, XX. 3 reads thus:—

"*Yyat asháí vahistai*: by these words the worshipper ascribes the entire Mathra (to Asha Vahista) and ascribes all to the Mathra." Vahista is evidently the same or similar to the Indian Vasishta the son of Brahmâ. The famous Gâyatri of the Brâhmaṇa is ascribed to Rishi Visvâmitra. Vasishta it may be noted, is a Brâhmaṇa and Visvámitra a Kshatriya, and yet the Brâhmaṇa goes to the Kshatriya section, the Irâanian, and the Kshatriya goes to the Brâhmaṇa section, the Indian—a fair division of common ancestral assets. . . .

The Gâyatri-Mantra of the Brâhmaṇas is an invocation to the spirit dwelling in the Sun to enlighten the understanding. This sentiment is voiced forth in Yn, XXII. 35, where it is written :—

"(The holding in mind and devotion to the Mâthra Spenta) for the propitiation of the understanding which is innate and Mazda-made."¹

I have elsewhere said that this Spirit (Mihir) indwelling the physical sun is Nârâyanâ (or Sûryâ-Nârâyanâ), or the Purusha dwelling in the Sun, according to the *Antar-áditya-vidyâ* of the Upanishads. This is the same Purusha or Spirit of the famous Purushâ-sûkta figuring in all the Four Vedas [for Rigveda, see X. 90], with 1000 heads, 1000 eyes, 1000 feet etc.

¹ About the "Ahuna Vair-ya" Mantra, D. Mackichan adds a note that this formula (Yt. 27, 13) plays the same role among the Parsis as the Gâyatri amongst the Hindus. [P: 31. Avesta. Pahlavi and Ancient Persian Studies].

Compare this with Mihir Yt. II. 7, which is repeated in Khorshed¹ Nyayish 6 and Kh. Yt. 5 :—“ We sacrifice unto Mithra with a thousand ears, with ten thousand eyes sleepless and ever awake.” Note that Darmesteter has correctly observed that *Jagħàurvaunghem* is strangely translated as “ who has most strong arms ” [Z. A. Part II. S.B.E. p: 121]. His translation is “ ever awake.” The Samskrit *Jāgrūṁsaḥ* meaning ‘ever awake’ accords with it. *Yeshu supteshu jāgarti* [Katha Up°. V. 8] means he who is ever awake when all are asleep, and illustrates the Avestan account. [Also see *Srī Rāmāyana*, Yuddha-K. 107 Sarga, the *Ādityahṛdaya Hymn*.]

Now then, a *mantra* or formula or prayer which carries with it magical efficacy, has its springs in Asha or Piety, i.e., Dharma, which is God in His abstract moral character. It is this *mantra* that keeps open the path to *haurvata* and *ameretata*. The *mantra* takes the soul to the Chinvat Bridge and beyond to Vaikuntha, according to Yn. XLIV. 17 and adopting Tiel’s translation of Yn. LX. 7,—which he says reminds one of the Vedic bard,—it runs thus :—

“ Now will I yoke the swiftest steeds of your glorification that are strong by the good Mind to gain the bridge of Heaven, O Mazda and Asha ! Be thou be carried by them (i.e., Mantras ?) and come to my help.”

These are exactly the virtues attributed by the Vaishnavas to the Holy *Mantras*.

¹ The nearest approach to Savitr. (?)
Khorshed is the Sk. Sūrya or

Gomez.

Finally the Fshûshô Mâthra (Yn. LVII.), I conjecture, is the Pûshan or Sun-matra. I believe therefore I am right in equating Fshûshô with Pûshan. What arrests me however in this *mantra* is the remark made by Mills [P: 306, Z.A. III.] that "the increaser of cattle is identical with the thrifty tiller, and is the typical saint." Taking this together with Kine mentioned in innumerable places in the Irânian Scriptures and the practice of Gomez (Nirang)¹ common to Irânians and Indians, and my remark that if Zoroastrianism is remarkable for one thing, it is for the life of agriculture, and therefore its duty the conservation of Kine, and the life of vegetarianism which you are bound to lead, if you have any regard for your great Zoroaster, your Holy Achârya, becomes a most incumbent duty on you all, for thereby you are to become the "typical saint" of the *Fshusho mathra*. The great Vaishnava Râmânuja lays great stress on this qualification ; and in his great Vedântic exposition, the *Srî-Bhâshya*, lays that down as the first inevitable condition for spiritual progress, in pursuance of the injunctions contained in the *Upanishads* :—

Âkâra-suddhau satva-suddhih

Satva-suddhau dhruvâ smritih

Smriti-lambhe sarva-granthinâm vi-pra-mokshah .

i.e., "Food being pure, mind becomes pure; Mind being pure, wisdom sustains; Wisdom gained, all knots are snapped asunder."

¹ See note C. "Kine" to Discourse I; and sequel,

The Gomez or *Nirang*¹ which has been casually mentioned above must form a fitting conclusion to this Discourse. Gomez or Gavya is invariably administered on all sacred occasions, especially during expiatory rituals; and particularly on occasions of the Vaishnavic administration of the Five Samskāras in presence of the Holy Fire. The earth is represented as the cow, who lifts her wail of suffering at the hands of cruelty, to Krishna, and He promises to come down and save her. When He comes, He incarnates amongst the cowherds to the exclusion of all higher castes from Brāhmaṇa downwards, and takes special charge of the herds; hence Krishna is significantly Gopāla or Govinda. So in the Irānian Scriptures Geush-Urvan is the *Yazata* or the Soul of the Bull, and she complains similarly in Yt. XXIX, "before the Deity, of all the oppressions and dangers which are inflicted upon her by enemies, evidently by the plundering nomads. Ahura predicts to her the future mission of Zarathustra, who will indeed not merely be the founder of a new religion, but who will also confer upon men at the same time the blessings of civilization,

¹ See Haug's *Essays on the Parsis* p : 285, 3rd Edtn, Trübner :—"The great purificatory ceremony, by means of cow's urine (called Goméz), as practised by the Parsis to this day, may be compared with a similar observance of the Brahmins. The latter use, in order to remove all inward impurity from the body, the so-called *Pancha-gavyam*, or five pro-

ducts of the most sacred animal, the cow, one of which is her urine. This custom comes from the most ancient times, when this liquid was regarded as a very effective remedy against any disorder of the bodily organs. Such remedies as cow-dung and cow's urine have been used even on the continent of Europe by peasant physicians down to our times."

imposing upon them as a duty a settled life, the cultivation of the field, and the *careful rearing of cattle.*" [Geiger-Sanjānā, LIX. Vol. I.]. I hold a brief for Krishna and Zarathustra in this matter and I most seriously and earnestly put to my Irānian brothers, if they would not listen to the behests of Zarathustra, in leading a life of strict vegetarianism?¹ Will you still kill, to be killed again a hundred fold in your turn, by the killed! Like the Holy Dyad, is the unholy Dyad flesh and liquor, going together! With the surceasal of the one is the departure of the other. As against the vice of drunkenness you have only to daily recite the recipe: [Vendīdād XIX. 41.] *Sraoshó asho kundem bangem*, if this new Ahriman, or the old Ahriman in a new bottle has come to us from the West! With no slaughter-houses and no liquor-shops, peace cometh to dwell with us and leads to spirituality. That forsooth is Kingdom of God on Earth!

Summing up.

FINALLY from whatever standpoint be these reflections of mine viewed, whether from a critic's, philologist's or academician's, the object aimed at is the discovery of the general stock of ideas, humanity in common possesses, which are hidden under words. If the words have been the means for deciphering the ideas clothed by them, my task has not been

¹ Here read Yn. xxxiii. 12, and 14, (*passim*) with F. K. Dadachanji's joining me therein in his appeals against killing which is an outrage on the

Law of Mazda [*Light of the Gathas*]. Remember particularly K. S. Jassawala's determined efforts for this cause in England,

vain; should I be detected by scholars for sniffing wrong ideas from wrong words, yet there is this solace for us all,—what Darmesteter says: [Z. A. I. Intro : p: LXXIX.] viz., “the life of words is not the same as the life of the things they express ; the nature of things does not change with the meaning of the syllables which were attached to them for a while; and the history of the world is not a chapter of grammar.” The turning of Gāthic words into Samskrit is a universal custom, nay a necessary one, as I have already shewn from Prof. L. Mills: and if I have followed it and suggested some happier renderings, I should think brains have not been pricked in vain. And what is of the utmost importance is that if by my reverist effusions, I have even by a fraction brought men’s hearts closer, no greater service to God has been done. Has not thereby my own humble and insignificant life at least become sanctified ? This Discourse has mainly dwelt on Divine manifestations. In whatever particular hypostatic aspect, God be viewed, it matters not, cries a saint, but to the believer God is present everywhere, whereas to the unbeliever He is nowhere :—

Paro vā Vyūho vā Vibhava uta vā ' Arcāvatarano
 Bhavān vā ' ntaryāmī vara-Varada¹ ! yo yo
 bhavasi vai,
 Sa satvam san aisān vara-guna-ganān bibhrad
 akhilān,
 Bhajadbhyo bhāsy evam̄ satatam, itarebhyas tv
 itarathā [Kūrānātha’s Varadarāja-stava, V. 18].

¹ (Zend) Vērēda.

If transcendency of God can be indicated by the term Dualism, Avesta is strong on that point, and if mere immanency of God can be indicated by the term Monism, on which Advaitism is strong, Vishnuism by its scheme of hypostasis, fuses both these ideas into the complete conception of Godhood. If a distinguishing name for this coupled idea be demanded, it is duomonism, or mono-dualism. If the ideas were again of monotheism on which Semitic religions are strong, and of pantheism, on which Aryan religions are strong, the fusion of both these ideas would be represented by the terms mono-pantheism or pan-monotheism. Each one of these names is however cumbrous. But Vishnuism has a convenient and all-expressive name for it, viz., Nārāyanism.¹

The detection of standard ideas, or the *numina* lurking behind the myriad veils which *nomina* vesture them in,—out of fragmentary matter huddled up together with no aim at method,—is rather a tedious process, demanding not only plodding patience, but a certain modicum of acumen acquired after persevering industry in archaic studies. Both of these ingredients have been brought to bear in discovering correspondences in fundamental doctrines between Mazdaism and Vishnuism. Whether the results elicited from this study possess any utilitarian value, no writer can safely presage. But it depends so much upon the varied humours of men to receive or reject. At least some academical value, the investigation seems to possess.

¹ See note on Nārāyana at end of Discourse.

Note A (See Pp. 182-183-187-215)

Narayana.

SEE the word in Satapatha-Brâhmaṇa and the word's exegesis by Manu and others.

Nârâyânism is a very handy term to express the conception of God as both transcendent and immanent. Its etymology furnishes the double sense of: "He in whom we live and move and have our being," and "He who lives and moves and has His being in us." In the former the conception of God as required by the ethical criterion of a highest moral Being is expressed. All deistic or monotheistic systems pause at this conception; and God is thus removed to a remote corner of the Cosmos, as extra-cosmically holding his sway, and not in immediate touch therefore with every part of His creation. The Nârâyânic conception provides the complementary criterion longed for by the aesthetical sense in the soul. The complementary idea is, as said above: "He who lives and moves and has His being in us." This makes God as near to us as He was before remote. The attribute of God as *Ananda* or *Love* is here made evident, whereas the attribute *Chit* alone or *Wisdom*, is evident in the former notion. The former is only the ethical God who inspires fear and reverence, whereas the latter is the æsthetical God, who as Mohammad would say, is nearer to us than the jugular vein, inspiring love and adoration, and inviting the soul to approach by winning looks, than of frightening it to recede by looks forbidding. In the latter attitude the soul is judged, in the former it is forgiven. Were only this Nârâyânic view universally apprehended, much of the metaphysical turmoil, and sentimental bitterness will vanish, and establish spiritual

peace among mankind. If the human intellect is sufficiently served by a God, mighty, lofty, haughty, frowning, 'secluded' and awe-inspiring, the human heart can be satisfied with no less a God than He who is lowly, mild, meek and melting, smiling and 'included' (so to say). If the ethical conception of God ever imagines Him as ascendant, the aesthetic conception of Him always fancies Him as descendant. The great doctrine of Avatāras is the embodiment of the descending characteristic of God. The great hope of Christianity centres round this fact of Incarnation; but Christianity must needs feel for something larger and universal in that its Incarnation is confined to a Son of God, not God Himself. This larger and universal idea is afforded by the Indian Incarnations, its Rāmas and Krishnas, towards which realisation the modern day sciences, and theology the horizon of which has broadened, are fast veering round, by their speculations on the immanent character of the Diety. The Christian Missionary has either to descry or decry the plenary character of Divine Incarnation as proclaimed by Brahmanism. If he should descry, then both religions are one, save externalisms and formalisms. But as long as he persists in decrying, in that decrying of the theophanous character of complete godhood as presented by Brahmanism, he is running the danger of decrying his own theory involved in the Son-Christ's, therefore partial, Incarnation also, as compared with Father-Krishna's, which is of the full Deity.¹ Till the attitude "decry," alters to "descry,"

¹ If Christians would read Nārāyaṇa in such passages of their own Scriptures as John xiv. 20:—"Ye in me and I in you", Christ and Krishna are

at once commingled; but as long as they deliberately shut their eyes to this fact of Universal Religion, they cannot realise Universal Religion, may

there is small hope of Christ getting a reception in the Indian heart, nor a niche in the Indian Temple. So far, conversions to Christ in India is not of the heart, but for mere secular convenience.

If the unity of Godhood postulated by monotheism be expanded into the universality of Godhood predicated by pantheism, the complete idea enshrined in Nārāyanism will be found to satisfy both the ambitions of mind and the longings of heart. Hence I repeat once more that the ethical system of Mazdāism finds its complementary comradeship in the æsthetic system of Vishnuism. The one fulfils the other.

A practical or moral corollary from the comprehensive idea of Godhood imported by the Holy term Nārāyana is the moral and æsthetic relationship that necessarily connects the Creator with His creation. The Vaishnavas classify the relationship of the Creator with the creature under nine heads, and a treatise called *Nine Relations*, has been written by Pillai Lokācārya. [Vide *Artha Pañcaka*, J R A S for July 1910, and the *Indian Antiquary* for November 1910]. A parallel to this conception is to be had in an inspiring passage occurring in the Mihir Yt, XXIX. 116-117, to the effect that : 'Mitra is twenty-fold between two friends or two relations' 'thirty-fold between two men of the same

they ever so much cherish in their inmost hearts to establish that millennium. Let them compare such Christian passages (John *cit*), with Krishnac passages, Bh G. ix. 29 :

मयि ते तेषु चायहम्॥ Let them also read Nārāyana in Gen : I,

2; Luke III. 36, all which indicate the Nārāyanic view of God, *viz.*, the identity between the macrocosmic and the microcosmic aspects of divinity, or God in nature identical with God in man, or the divine synthesis of Subject and Object.

group', 'forty-fold between two partners', 'fifty-fold between wife and husband', 'sixty-fold between two pupils', 'seventy-fold between the pupil and his master', 'eighty-fold between the son-in-law and his father-in-law', 'ninety-fold between two brothers', 'a hundred-fold between the father and the son', 'a thousand-fold between two nations'."

This may be compared with the grandiloquent Upnishadic sentences :— नवा अरे पत्युःकामाय पतिः प्रियो भवति, etc., [Bṛihadāraṇya. Up^o. II. 4. 5; IV. 5. 6.] summed up by a Samskr̥t verse :

पितृ मातृ सुतभ्रातृ दारमित्रादयोपिवा ।

एकैक फललाभाय सर्वलाभाय केशवः ॥

The idea imparted by the Holy Word Nārāyaṇa may come home to poetically inclined people by the following numbers of an English poet :—

“ . . . Earth's crammed with heaven,
And every common bush afire with God;
But 'only they who see take off their shoes.' ”

I have written an elaborate paper, named ; *Nārāyaṇa and Universal Religion* (in MSS. still) in which Nārāyaṇism (i.e. Vishnuism) has been traced from Vedic ages, up to all its modern developments, reviewing, in the course of my treatment, the various systems, which have been known in India, viz. Buddhism, Jainism, Saivism, Saktism, Christism, Mohammedanism, the various Samājas, such as the Brahmo, the Ārya, the Prārthana &c, the Rāmakrishna Movement, and the Theosophical Society.

DISCOURSE IV.

Vohumano [Brahman].

In my first Discourse, I referred to the term A-Karana¹ i.e. the Causeless, as the Primordial Spiritual Unit. *A-Karana*, the Causeless, would be *Svayambhu* or Self-Existent or *Aja*, Unborn, in the Vedântic phraseology. *A-Karana* is that which has no cause for itself, but is the cause of all. Vohu-mano is mentioned as the son² of Akarana, figuratively. Vohumano or Vohumanah (Bahman, cf. Bahman Yt.)³, I very much suspect is Brahman, though this idea, so far as my studies have gone, seems not to have immediately struck Oriental Scholars. In the Indian System of theology, there is Brahman, neuter, and Brhamâ, masculine. Brahman neuter, answers to Akarana, and the Zand name Para-dhâta (Datar) is applicable to it. Vohu-mano, is also Brahmâ, masculine, as far as the name goes. But Brahmâ is the lotus-born son of Brahman, and as Brahman is Para-dhâta, Brahmâ becomes *dhâta*, (Datar) another Sk. synonym of Brahmâ. Brahman, Para-dhâta, Akarana are thus names for the Causeless, because Increase or Self-Existent, but the Cause of all. In the aspect of the Causeless becoming

¹ See this word treated in Discourse No. I.

² See Gáthas, Yn. xxxi, 8, where Vohumano is Ahura's

child, like Ashi (Piety) his daughter, and wife as well, as shown elsewhere.

³ Vide, P. T., I, S.B.E.

the cause of all, Brahmá is the demiurge, or the *Primum M bile* of all active creation, or kinetic manifestation of the potential Brahman, also called Para-brahman, which is in tune with the Zand Para-dh ta (Para-Datar). Vohu-mano is a name which may be applied to both Akarana and the Demiurge as shewn, by virtue of the word. Brahm has the *v brih*, for both Brahman and Brahm , meaning : to increase. It means finally, the Infinite. In the traditions pertaining to Zarathustra, it is recorded that when he went to the Court of King Visht sp, Behman, Ard bahist = Asha-Vahist = *Rta-Vasishta* and Mehr came from high, filling the palace with supernal radiance, and convincing Visst sp of the holy mission of Zartusht. If Behman be Brahm , Bahist be Vasishta, who is Brahm 's son, and Mihir be the Sun, the son of Kasyapa, all the three are celestial personages, and hence my parallelising Vohumano with Brahm  the Demiurge seems very near truth. Behmen according to F. K. Dadachanji is 'Archangel of Wisdom' (i.e. the 1st recipient of the Vedas from N r yana), 'Plan-Maker' (i.e. Demiurge or the Lord of the Mundane Egg, whose planning, or Vyash -Srishti is placed in his hands), and 'Thinker, (i.e. the first Mind of N r yana, and the first Guru of all). [See Comnty. to Yn. XXXII. 16. . . . *Light of the G thas &c*]. Also read Yn. XXXIII-9 about the souls of Ahura-Mazda and Behmen being in unison ; and compare this with the Symbol of N r yana, from whose lotus-navel Brahm  springs. Also read Yn. XXXIV-3, where through Behmen, all lives are protected. No doubt

Vohumanah means etymologically 'Good Mind', i.e. the Good Mind of Ahura; so that Brahmā the Lotus-born of Brahman, is certainly the good (*sātvic*) son,¹ or mind incarnate as the demiurge. Bahman is the first Amesha Spand² who instructs Zarathust³ in Heaven. Brahmā the four-faced, with the Vedas in his hands, is certainly the first teacher of Divine Wisdom.

It is also interesting in this connection to note another parallelism obtaining between Mazdaism and Vishnuism. According to the traditions of the latter, Brahmā is the *sātvic* or Good Son (Vohumano) of Nārāyana (i.e. Brahman), and Rudra whose synonyme or cognomen is Mahādeva, is the son of Brahmā. Meher (Davar) in Irānian Scriptures is interpretable as both Mihi and Maha. Taking it in the latter sense and coupling with Davar, it is construeable as Mahādeva, or Rudra of the Indian Pantheon. The account given in the Ardā-Virāf-Nameh may now become intelligent. For Ardā-Virāf first meets the Archangel Srosh Yazad in Heaven. Then comes Meher Yazad. And after Meher, Vohumano the next higher Archangel rose from a throne made of gold, and took hold of Ardā-Virāf's hand, etc. [P: 110. R.H. Mistri's *Zoroaster and Zoroastrianism*]. Going back to Vohumano, Dīnkard I. 40. 2, 3, 4, confirms my conjecture that he

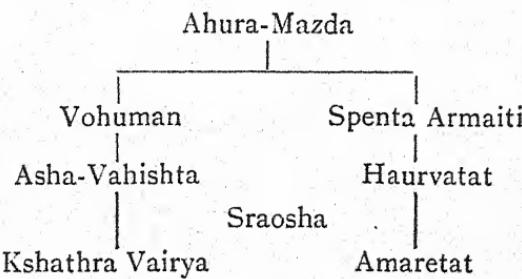
¹ *Patarem vanheus manan-*
ghō, i.e., (Ahura Mazda) the
father of Vohu Mano. The
Christian can here find the
prototype of Christ being the
Son of God.

² In the *Indian Antiquary*,

Feb. 1913, p: 23, Amesha Spand
is equated with Vedic Amhas-
patya!

³ Zarathust is supposed to be
the Indian Parasurāma [P:
25, J. Yarker's *The Arcane
Schools*].

is the son of Ahura-Mazda. And for English translation of these passages I would refer you to pages 43-45 of Casartelli's *Philosophy of the Mazdayasnian Religion under the Sassanids*, [by F. J. D. Jamasp Asa]. One excerpt only will here be given :—“ In the creation of Vohuman by the Creator was the first creation * * * and the creation of Vohuman by the Creator (is called) “ filiation”, and (the relationship of) the Creator to Vohuman (is called) “ paternity”. In Vishnuism, Nârâyana gave the Vedas, i.e. knowledge to his first-born Brahma. And the *Dinkard* says :—“ Knowledge came to Vohuman in the proportion in which the Creator made it known to him.” (P: 44-*loc cit*). How hierarchically Ahura and his archangels, of whom Vohumano is the right hand one, Aramaiti occupying the left hand, are related, is evident from the diagram exhibited below :—



A latter Persian Book of the Ancient Prophets, the *Desatir* says in commentary on verse 70 of the Book of Prophet Jyafram, thus :—“ For at the command of God, the chief of Angels, Behmen, sprung into existence ; and with that pen (Behmen), by the hand of

His omnipotence, He wrote the world. And there are two Books of Yezdān. The name of the first is Do-Gīta" and so forth (P : 35 Mulla Firuz's Engl. Trans.) Also the Book of Yāsān (*Id.* P : 47) verse 41, runs thus :— "He created unnumbered angels : of these the first is Bahman : for all Intelligences and created things are under his hand." This may be compared with the four-faced Brahmā, the navel-Lotus-born of Nārāyana, who is the Mahā-bhūta, or Great Spirit, who breathed the *R V*, and the four-faces of Brahmā gave forth the four Vedas, Rig, Yajus, Sāma and Atharva, with the last of which our Zoroastrians are so intimately connected.¹ Says the Upanishat (*Svetāsvatara*, VI. 18).

Yo Brahmānam vidadháti pūrvam

Yo vai Vedāms ca prahinoti tasmai

About the relation of Vohumān, Wisdom and Religion and Law, see my remarks on Dāena in Discourse II.

¹ The Atars or the Fire-Worshippers, is the distinguishing characteristic of the Irānians or Mazdāists. *Trayí* or the Three Vedas, *Rig*, *Yajus* and *Sāma* are these. The Atharva comes as the fourth as a child of the Three. Hence it is presumable that the Atharvans or the Irānians are a later emergence from the Atharvans. The Atharva Veda mostly contains Mantras, or magical spells and incantations. Broadly speaking the Zend-Avesta harps on the theme of Mathras mostly. On page 141 [*Asha*, Karachi for March 1911] it is thus written:

"Meanwhile the dogma of the divinity of the sacred scriptures lent its great authority to Athravans. They alone knew them. They and none but they were the masters of the creative, demon-annihilating word; they only were the interpreters of the divine revelation whose glory was their own" [See *Vendīdād*, Farg. VIII. 19. Z. A. I. S.B.E. Abān Yt. xxi. 86]. In *Farrārdīn* Yt. xxx. 147, "the Athravans of the country" are referred to. May not this mean the Indian itinerant Atharvans? [Also see *Dīn* Yt., about Athravans, sent afar]. The greatness of the

According to Shāyast la-Shāyast (XV. 5. 9. 11), it may be added, that the cock is the favourite bird of Vohumano, and according to Vishnuism, the bird peacock is the vehicle of Brahmá, and the pea-cock I believe belongs to the cock species.¹

Wisdom.

WHAT then is Wisdom given by Ahura through Behmen? It must range from God to man. There is a danger in the so-called monotheism being attributed to Mazdaism, inasmuch as that may mean the abstraction of God from His creation, and thus has the tendency to lead to conception of an entity absolutely verging on non-entity. If this process would mean the

Athrvans is evident from *Zamyād* Yt. viii. 53. These prove the friendship between the Indian and the Irānian Aryans, not as it is being tried to make out otherwise by means of the ill-judged term Daēva [See note B. to Discourse I.] Atharv-ángirasa are jointly the authors of the Atharva Veda. Haug in his *Essays on the Parsis* [P: 294 3rd Edtn, Trübner] refers thus to these facts: "He (Zarathustra) exhorts his party to respect and revere the *Añgra* (Yas. xlvi. 15), i.e., the *Angiras* of the Vedic Hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected with the ante-Zoroastrian (i.e. Indian *A. G.*) form of the Parsi religion than any other of the later Brahmanical families.

These Angiras are often mentioned together with the Athrvans or fire-priests (which word, in the form *Athrava* is the general name given to the priest-caste in the Zend-Avesta), and both are regarded in the Vedic literature as the authors of the Atharva-Veda which is called the Veda of the Atharvāngiras, or the Atharvāna, or *Angirasa-veda*, i.e., the Veda of the Atharvans or Angiras." Op: the passage: 'अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा'

in *Taittitiy-opyanishat*, Ananda-valli, III. See also foot note on Nābhānedishta in note B on Fravashi at end of this Discourse.

¹ See the interesting article on "the cock as a sacred bird" in the book: *Anthropological Papers*, by J. J. Mody.

elimination of God out of all relation to His Kosmos, such an entity becomes unthinkable, and how man can endeavour at all to put himself in relation to an entity out of all correlation with him, is also a problem which becomes difficult of solution. Hence the more philosophical attitude would be the blending of the monotheistic idea, if it means not abstraction, but the transcendency or essency (so to say) of God, with the so-called pantheistic idea, which posits the immanency of God. It is only when both the two ideas are coupled together into a mono-pantheistic or Nârâyanic¹ system, the problem of life is by a most momentous and vital step, tackled. Its complete solution is not yet. All the solutions heretofore suggested are still gyrating in the vortex of empiricism, and I often feel inclined to chime in with Dr. E. W. West² who once wrote to Dastur Peshotanji :—

“ What life is we do not know, but even in its common acceptation it seems to be some spiritual property that becomes manifest in the body; whether it begins and ends with the body we do not yet know, as hitherto we have found no means of maintaining the sensible existence of the one without the other, but we can conceive that such is possible. These, however, are matters of speculation in which I do not often indulge; but I am fully persuaded that if mankind ever discover anything certain about the spiritual world, by means of their own researches, they will have to change

¹ Read note on Nârâyanî in Discourse III.

² The Editor of the 5 Volumes (S.B.E.) of the Pahlavi Texts.

all their past notions regarding psychology and philosophy" [P: 126. *Civz : East : Ir.* Geiger, by Sanjānā. Vol. I]. We shall in this paper study some ancient speculations enshrined in Mazdaism and Vishnuism—the Wisdom transmitted so to say through Behmen.

Analysis of man.

IT is usual to define man as made up of body and soul. This is a partial analysis however. For in the light of remarks above made, as to the mono-pantheistic, in other words Nārāyanic, nature of the Deity, the complete analysis of man ought to be into not merely soul and body, but God, soul and body. For man, or the entity which is a collocation of material molecules, and a spiritual monad, cannot, howsoever you may conceive, exist as man, without God entering into his process or composition. Even in the act of man's creation by God, man ought to be conceived as emanating from God, in whom he must logically be immanate. Higher Logic confronts us with the question : is a cause or effect conceivable without that cause informing, animating, quickening, pulsating, vibrating, inspiring, guiding, judging, ruling it, *viz.*, the caused ? This is the idea of Immanency towards which is the trend of all modern research, science as well as metaphysics. Theologians also like J. R. Illingworth, writing books on *Divine Immanence* in particular, are daily growing in numbers. This idea however is the *fundamentum* of the Visishtadvaitic philosophy, systematised by Rāmānuja, the great Vaishnava apostle of India. This philosophy has been popularly expounded

in my works, the *Vade Mecum* of *Vedānta*, and academically in the *Yatīndra-mata-dīpikā* or a compendium of Visishtādvaita philosophy. However let us now examine into the partial analysis of man made by Mazdaism, i.e. body *cum* soul, and seek for analogies in Vishnuism; though in the course of the analysis, considerations of God force themselves in. The incompleteness of the Mazdaic analysis is perhaps to be attributed to the fragmentary nature of the Avestan Records.

The rudiments of the analysis may be sought for in Yn. LV.1, [Z. A. III. S.B.E]. For philosophy probably based upon this, we may resort to Geiger's (by Sanjana) *Civz : East : Ir*: [Pp: 122 ff.]. It runs thus:—

" Man consists of body and soul. The body is composed of numerous constituents and members, several of which have their special names. * * * *

The Doctrine of the Soul in the Avesta, is not to be called quite simple and wholly primitive. At all events it presupposes a certain amount of philosophical speculation. It rests upon the observation that the spiritual activity of man expresses itself in manifold ways, and upon the conclusion thence inferred, that in man a multiplicity of forces exist, of which each one has its own well-defined sphere of action. Besides, it is a specific production of the Irānian mind, and hardly admits, in its very essence, of any connection with preexisting ideas and doctrines.

" There are generally five, less frequently four, spiritual faculties, which are supposed to be innate in the human body. They are, according to their nature, and efficacy, entirely different from one another, partly without beginning and without end, partly transitory, partly not existing

from eternity, yet certainly continuing for ever. They are called (1) *Conscience*,¹ (2) *Vital Force*,² (3) *Soul*³ as a moral power, (4) *Spirit*,⁴ in the sense of consciousness and intelligence, and (5) “*Fravashi*”. Instead of the two first names there is also now and then used a special expression, which, however, does not probably denote anything more than the principle of life.

“*Conscience* is a divine power, which exists from eternity to eternity independently of the mortal body, an inherent voice which tells man immediately after every action, whether that action was good or bad, and accordingly it praises or accuses him. Its purity and sanctity cannot be affected by the sins of men, since it has no part in them. As long as it is possible, conscience restrains man from guilt and sin; when it is no longer able to do so, it sorrowfully abandons him and returns to heaven. This doctrine is based undoubtedly on the experience that man is able, in the course of time, to drown the warning voice within and to lose his conscience.

“Of course the continuance of its existence is by no means prejudiced by the death of man. It is a characteristic of its nature that, according to the Avesta, it still exercises its influence, after death, on the soul wandering into the next world. To the soul of the pious man it appears personified in the form of a charming maiden, who hails him as happy on account of good actions done during life; but to that of the impious man it appears in the form of an ugly hag, who upbraids him with reproachful words for all his sins, and bitterly accuses him on account of them.

“By this it is not meant that conscience is not

¹ *Duena*. ² *Aghu*. ³ *Urvan*. member and honor with our
⁴ *Baodhangh*. Read “We re- praises the vital power.”

unchanging, but only that it appears in one form to the one and in another form to the other. It terrifies, torments, and alarms the wicked, but on the good it confers joyfulness and peaceful serenity.

"To the *Vital Power* it is appointed to find and watch over the corporeal functions of man. It originates only with the body and perishes with the matter. It has therefore a beginning as well as an end, and occupies in consequence the lowest rank among the faculties of the soul.

"The *Spirit* is the intellectual power in man: his consciousness, intelligence and reason. If death be regarded as a separation of the body and the spirit, the latter must have a somewhat general signification. The business of the spirit is to rule over the memory, understanding and judgment, in order that each may perform its duty and co-operation for the welfare of the body. It appears to come into being first with the body, but after death to unite with the soul and the *Fravashi*, and to accompany them into the next world.

"The *Soul* has to choose for itself between good and evil. It has a moral power by virtue of which man possesses a moral freedom of election. It *should* of course make choice of what is good, it *can*, however, turn also towards evil. For this reason it must account after death, together with the spirit, for its behaviour on earth, and, accordingly to the result of the judgment, it receives either eternal bliss or damnation. Frequently, "soul" is the designation for all the immortal powers of man that have passed into the other world.

"Lastly with the spirit and the soul is united after death the *Fravashi*, in order to form from that time an indivisible whole. The *Fravashi*, however, appears to be

by its nature not only imperishable like the conscience, but also without beginning. It would be best to consider it as a tutelary spirit that watches over man and protects him. Hence the Fravashis and the *manes* or spirits of the dead are almost identical ; for that reason there are also Fravashis of those who are yet unborn. It is only for the time during which a man lives that the guardian spirit descends from heaven on this earth and accompanies him on his way. . . . ”

I will now give you the Vishnuic point of view. Man according to it is constituted of the Three Verities, as everything else in the Cosmos viz : God *cum* soul *cum* body. God is the Eternal *Dharma*, which may be equated with *Daēna*. *Dharma* or *Daēna* by their common root *dhri*, is that which supports or holds all together, or that which maintains order throughout all realms of nature ; and it interpenetrates all existence. It is Eternal *Dharma* that is first embodied in the Holy Word or *Veda* or Scriptures and the Word again becomes Incarnate.¹ In the *Mahābhārata* it is written that “ *Krishna* is none other than the Eternal *Dharma* become discrete, concrete” :

Krishnam dharmam sanātanam.

This idea recurs again and again in the *Bhagavad-Gītā*. Vālmīki writes of *Sri Rāma* that he is none other than *Dharma* manifesting itself in that Image (*persona*), known as *Rāma* :—

Rāmo vigrahavān dharmah.

Such then is the Eternal *Dharma* ; in whatever form it be found and wherever found, it is the Universal

¹ See under the heading *Mantra*, Discourse III.

Conscience which in the Godhead is inseparable from Omniscience. Nor is this Law a cold rigorous, inexorable law, nor merely mechanical. It is *cit*, or *cist* (Zand)—Wisdom. Hence Conscious Law, which is God, is not only conscientious but is wisdom purposeful. And in the sense of law holding all things together in order, consists harmony, which comes of love and communion. It is this particular phase of the conscious faculty of God that theophanises. This is the salvation-link between man and God, and by it is established every relation in which they stand to each other. Another name *Ananda*, i.e., bliss, love, characterises both Godhood and Soulhood. In the conception of soul being a scintillation of God, consists its sharing with God His moral nature and bliss. The composition of man therefore as body *cum* soul is inadequate without God—the root of Daêna. If Daêna or Dharma pervades man, God is in him along with body and soul. Conscience thus interpreted gives man God.

Soul may be conceived as the fragment of God abiding in what is called man as well as beast and tree and stone. Hence in its own measure, according to the rung on the ladder of evolution, that man or beast or tree or stone stands, is consciousness possessed. Conscience is but consciousness moralised, giving the creature choice or right of election. This varies according to the grade of being. Self-consciousness and developed conscience are faculties, experience-trained, largely dwelling in man, when compared with lower

grades of existence. In this developed conscience, are recognised the functions of self-reflection, self-determination, and moral worth when in contact with the environment. Soul is thus pre-eminently characterised as conscious. Conscience is its moral aspect.

Now God interpenetrates soul, and soul interpenetrates body. Hence consciousness is all-pervading, only that its manifestations are found in varying degrees according to the simple or complex organism with which it is found associated. Consciousness is thus *pari passu* with organism. If morphology is the science of the evolution of form, psychology is properly the science of the evolution of consciousness. Like God, Who is the seat of all-consciousness, soul which shares in that quality, is also an entity, eternal. The soul's equipage, called body, is distinguished by its fluxuous nature, though *per se*, it also is eternal. All nature is eternal, and immortal in a sense. There are no absolute divisions in creation such as mortal and immortal. The Vedāntic division is simply that of what is *constant* and what is *variable*. The verities of God and soul fall under the category *constant*; and the verity, matter, which organised in particular collocations called "body," falls under the category *variable*. Immortality for the soul means to the Vedāntist, the infinite expansion of consciousness imprisoned or cribbed and cabined within the finite limits of a "body." In figurative language this is the 'Son becoming like unto the Father.'

Now the relation of soul and matter to God is one

of indescribable nature ; hence interlinked, interlocked, so that they never can exist in dissociation from God. The relation between soul and body is meditately established by means of mind and vital force. Mind and Vitality are as it were the two media by which consciousness is infused into the organism. Between soul and gross body, two subtle bodies, as it were, to wit., mind and *prâna* (vital force) are interposed, as intermediate links for the transmission of the soul's innate energy, viz., consciousness, which is derived by it from the primal reservoir of consciousness, which is of God. In this sense, soul may be conceived as the vehicle or chariot of God, and mind and vitality the vehicles of soul, linking the Objective which is relatively the non-self, with the Subjective relatively the self. When the dense body is shed, the quintuplicated gross elements alone, which make it viz., earth, water, fire, air and ether are separated ; but the rarer counterparts of these, what are known as the *tanmâtras*,—the rudiments, as well as *prâna* and mind cling together and constitute the ethereal, astral or lucifrom body. It is this which transmigrates from one birth to another until the surceasal of all Kârmic (moral) forces which impose the dense corporeality or physical state, by means of which either moral obligations have to be discharged, or moral forces mobilized in the past are disbanded, so as to leave the will entirely free from being fettered by conditions—conditions of time, space and causality. Hence a spiritual ladder connects God and man. The ladder has many rungs.

Between God and man stand on the rungs souls of higher development, souls in which elements of self-centredness are minimised, the place of the latter being taken by self-distribution from which emerges the power to help less advanced souls, watching over them and leading them higher when the time becomes ripe for each soul. This is the spiritual law linking larger consciousnesses with lesser ones. All-consciousness—God—therefore is linked with all beings. After soul, thus pictured, comes mind. *Manas* or Mind (which is not quite physical, nor quite psychical) is to soul a subtle ‘body’, and exhibits a four-fold phenomena of *manas*, *buddhi*, *chitta* and *ahankāra*.¹ This is the tetrad, which may be compared to a compound molecule,—not quite a protoplasmic molecule, but what may be called a psychoplasmic molecule,—which forms the nucleus, or the seed for future manifestation, the nucleolus being the soul, the real *psyche*, of the environing psychoplasm. This is a most wonderful monad or atom, which can never by any known scientific process be resolved into electrons, or ions. The psychoplasmic shell about the psyche, Vishnuism proclaims, can only ultimately decompose by the gracious touch of the arch-Alchymist, God. By Divine fiat, soul and body are mysteriously associated together; by Divine fiat alone they are dissociated. The Karmic moral law is the instrument employed for determining the destinies of souls.

¹ The following alternative expressions are used in Vaiṣṇava philosophical works :—*Buddhi* = *adhyavasāya* = Decision; *Chitta* = *Chinta* = Reflexion; and *Ahankāra* = *abhimāna* = Self-consciousness. The Soul in Lord over all these,

If God is *A-karana*¹ above the soul, mind or the subtle body (minus *prâna* of course), the tetrad above mentioned, is the *Antah-karana*² to the soul, i.e., the inner psychic instrument through which the soul contacts the objective universe, and gathers empirical knowledge. The perceptual knowledge gathered by the five outer avenues of the senses, is combined by the mind into conceptual products, and delivered over to the soul. The conceptual fabrication in the mind-factory, consists of the four processes severally attributed to *manas*, *buddhi*, *chitta*, and *ahankâra*. *Manas* is the "Shall I do or no" faculty, *Buddhi* is the "I shall or will do" faculty, *chitta* is the "I feel, recollect" faculty, and *ahankâra* is the "I and mine"-making faculty;

¹ For the discussion of the sense of this term, see this and Discourse I. ² *Op.*: the constituents of this with the cognitive, appetitive, and conative divisions of 'mind'.

² This faculty or function may be compared with what in scientific circles is in these days called the 'Subliminal Faculty'. See Myer's *Human Personality*. Sir Oliver Lodge writes thus on the solution this faculty offers to otherwise many an insoluble problems connected with Life and Death:—"This doctrine—the theory of a larger and permanent personality of which the conscious self is only a fraction, in process of individualisation, the fraction being greater or less according to the magnitude of the individual,—this doctrine, as a

working hypothesis, illuminates many obscure facts, and seems as a thread through an otherwise bewildering labyrinth. It removes a number of elementary stumbling-blocks, which otherwise obstruct an attempt to realise vividly the incipient stages of personal existence; it accounts for the extraordinary rapidity with which the development of the individual proceeds; and it eases the theory of ordinary birth and death. It achieves all this as well as the office for which it was originally designed, namely, the elucidation of unusual experiences, such as those associated with dreams, premonitions, and prodigies of genius. Many great and universally recognised thinkers, Plato, Virgil, Kant, I think,

i.e., the personal I, or the soul individuated for fulfilling the purposes of evolution, in the confines of a single body, which develops from its psychoplasmic matrix. Philosophically the mind or rather the Indian *manas*, may be considered as constituted of four faculties, self-consciousness (*ahankāra*) i.e., the discernment between Subjective and Objective existence, self-deliberation (*manas*), self-determination (*buddhi*) and self-recollection (*chitta*). "Mind is man; is what binds and what frees": (*Mana eva manushyānām kāranam bandha-mokshayoh*) says Vishnu-Purāna. Heavens and Hells are there. The beautiful damsels and the ugly hag of Mazdaism are fashioned here every moment, to take a shape when the great climacteric of life happens.

It is this *antahkarana* that garners Humata, Hukta and Huvarsha. The next vesture of the soul is woven

and Wordsworth, all had room for an idea more or less of this kind; which indeed, in some form, is almost necessitated by a consideration of our habitually unconscious performance of organic function. Whatever it is that controls our physiological mechanism, it is certainly not our own consciousness; nor is it any part of our recognised and obvious personality.

We feel that we are greater than we know". [Pp: 197-198. *Man and the Universe*].

How the unit of consciousness which is the distinguishing characteristic of the soul [*Vide my Compendium of Visishtādvaita*], becomes diversified by flowing through the

different channels of the *antahkarana* is graphically illustrated in another work [I. S. Cooper's *Methods of Psychic Development*, p : 50]:—"If we connect wires conveying electricity so that the current passes first through a glass tube containing vapour of mercury, then through a coil of German-silver wire and finally through a magnetic coil or helix, we shall find that this one current produces three distinct and different effects according to the nature of the substance through which it works. The mercury vapour glows with a blue light, the German-silver wire becomes hot, and the helix sends out magnetic lines of force."

out of these threads. This life then is a sacred trust and deposit, placed by God in our hands. It must not at our peril be neglected or wasted. Western psychology divides mind into Intellect, Will or Volition, and Emotion. Ideas conveyed by different languages necessarily overlap each other. Bearing this in mind, Intellect may roughly be equated with the Indian *manas*,—but it has its modicum of emotion,—Volition with *Buddhi*, in which emotion is again present, *Chitta* is the seat of memory (reflection=*chinta*) in which all the past performances of the Intellect and Will are stored and pigeonholed,—the subliminal seat of consciousness so to say—from which such records might be drawn as are sufficient to serve the purposes of the day in the eternal journey of the plodding pilgrim. Save the faculty of memory, for all the ideas conveyed by the term *Chitta*, as far as I can judge, there is no provision made in the terminology of Western psychology (so far). Emotion again plays a large part in *Chitta*. *Ahankára*, or the individuated aspect of the soul for one incarnation, is the real seat of Emotion, overlording the bye-functions of Volition and Intellect. It must not be forgotten, in these matters of subtle metaphysical disquisitions, that any psychological analysis that may be made is yet tentative and empirical. As more data present themselves, our analytical and synthetical dicta must undergo necessary alteration, like everything else. Mind then, as far as we apprehend it, is the measure of the man—the psychological apparatus, so to say, of the Soul. The inner man is really of this, not of the outer visible,

palpable, ponderable semblance, yclept "body". When the outer vesture is cast, in other words the tangible coil is shed, the real man, i.e. mind *cum* soul (God within), takes his departure for fair fields and fresh pastures.¹ So then, a definite terminology to group all these psychic or mental phenomena, is contrived by Vedânta, embodying the three main features of existence, subsumed under the words, God or Spirit, Soul, and Body. Where ideas are not clear, or not clearly formulated, there is much confusion caused by the indiscriminate application and mutual involvement of the terms Spirit and Soul. Bearing this in mind, and also how different ideas expressed in different languages overlap each other, we may now apply the Vedântic standard to elucidate the ideas involved in the Mazdaic account of the subject as extracted above from Gieger's book. Before proceeding to the task, I may mention that the subjects of Soul, and Daêna or the Moral Law, require larger space and systematic treatment. Separate papers therefore will have to be devoted to those vital questions.

¹ Compare the Vedântic content involved in the *Antah-karana* or mind, with what the latest oracle of Science, Sir Oliver Lodge writes:—

"But then what about personality, individuality, our own character and self? Are these akin to the temporary groupings which shall be dissolved, or are they among the substantial realities that shall endure?"

"Consider what is implied in the idea of personality, or

personal and individual character:—A memory, a consciousness, and a will, in so far as they form a consistent harmonious whole, constitute a personality; which thus has relations with the past, the present, and the future. And we shall agree that personality or individuality itself dominates and transcends all temporal modes of expression, and so is essentially eternal wherever it exists." [P: 177. *Man and the Universe*.]

Now to comparisons and contrasts. (1) *Conscience*, (2) *Vital Force*, (3) *Soul*, (4) *Spirit*, and (5) "Fravashi," are said to be the spiritual faculties innate in the human body. If man is divided into soul and body, these five spiritual faculties we must suppose as belonging to the soul, the *constant* factor, according to Vedânta, indwelling and informing the body the *variable* factor.

Conscience is defined to be a divine power, eternal and giving to man the wherewithal to discern good and bad, or the discriminatory power which makes man the moral being. If the analysis of man were God *cum* soul *cum* body, it would be convenient to consider *conscience* under the term God, instead of delegating it to soul as one of its faculties. At any rate the conception of God is involved in *Conscience*, and in the sense of its overshadowing the soul may be considered as its faculty also, inasmuch as *Conscience* which is Vohuman or Brahman, must permeate all its derivatives.

Then comes the *Vital Force* or *anghu*, which is more or less the Vedantic *prâna*. Gieger says that it is appointed to watch over the corporeal functions of man, and perishes with the matter. But Sanjana the translator of Geiger corrects this by saying that: "the Avesta does not say anything with reference to the non-existence of *anghu* after death. On the contrary we praise the *anghu* of every pious Mazdayasni after his departure from the world." [P: 125. *Civiliz: East Ir.*] This is more in tune with the Vedântic idea, which is expressed in a passage of the Bh. G., thus:—

Grihitvā-itāni samyāti
vāyur gandhān iv āsayāt. (XV. 8.)

Freely rendered, it means : " Whenever the Master of the body enters that body, he brings with him his entourage, mind, *prāna* &c., and when he departs, he withdraws the subtler Elements, *prāna*, *manas* &c., even as the breeze abstracts the finer particles of fragrance pervading its seat (the flower etc)." ¹

Vital Force is stated to be a faculty of the soul ; but Vedānta puts it under the category of "body". At any rate the motive power vests in the soul. Unless the impulse goes forth first from the soul to the mental sheath and thence to the vital, no vital force can animate an insentient mechanism. The vital force is like the main-spring of a watch or the driving wheel in any system of gearing. The mind occupies the place of the Engine, and Soul is the Operator. To borrow an illustration from science, Vital Force may be considered as the fluorescent substance emitting rays when subjected to the dark rays emanating from radium, and therefore tropically considered a faculty of the soul.

¹ Cp : 'Galen may be quoted here as to the existence of this doctrine of a soul which may be separated from the body : "The soul is an immaterial substance, which has a luciform, etherial body, for its first vehicle, by which as a medium it communicates with the gross etherial body." The Chevalier Ramsay says : "It appears that

the Platonists, Pythagoreans, Egyptians, Chaldeans and all Orientals believed that souls had an etherial, aerial, and terrestrial vestment, or tabernacle ; that the last named was put off by natural death, the second by a supernatural death, and the other retained for ever". [Pp : 138-9. J. Yarker's *Arcane Schools*.]

Spirit is defined as the intellectual power in man : his consciousness, intelligence and reason. But *Spirit* is a term which stands in contrast with *Matter*; and therefore is what distinguishes the *self* from the *non-self*, or the Subjective from the Objective in other terms. The characteristic or the essential attribute of *Spirit* is Consciousness ; and the seat of consciousness is both God and Soul. As for the intelligence and reason, Vedânta delegates them to the mind or the *antah-karana* the immediate ministrant of the soul. *Spirit* is perhaps an inadequate or inapt translation by Geiger, of the word *Urvan*. However, *Spirit* is the *cit* of the Vedânta, which characterises both God and Soul. Geiger says that this spirit appears to come into being first with the body, but after death to unite with the soul and the Fravashi, and to accompany them into the next world. Does Geiger mean that *Spirit* is a product of the body and it is then transferred to the soul as a precious legacy to keep and carry away with ? I do not know how Persian scholars would clear this confusion and contradiction involved in the language employed.¹ To the Vedânta however, *Spirit*, i.e. consciousness has nothing whatever to do with the body,

¹ But in justice to Geiger, what Cassarbelli says must be borne in mind :—“(i) The Mazdayasnian philosophers were very fond of making psychological distinctions as to the spiritual elements of the human compound. (ii) That they had not however very fixed principles in their divisions,

and thus their analysis varied greatly. (iii) That the terms cited, though we have tried to translate them by identical terms in our language, had probably not always the same sense in every treatise or in every passage.” [P : 140, *Philosophy of the Mazdayasnian Religion &c.*].

for it is the chief faculty of the soul. Consciousness subsists with soul in indiscribable relation. There is no uniting it therefore with, or disuniting it from, the soul. It is the soul's inherent and essential property ever remaining with it in all the soul's wanderings. The union of consciousness with soul is thus no accident, or adventitious circumstance; but the union of both with the Fravashi may very well be. This eschatological fact is one with which all religions are more or less in fair agreement.

The word *Soul* is indifferently used, as the moral Power in man, and as the Immortal part of man. Using the word *constant* in lieu of Immortal, Soul is certainly that part in man which is contra-distinguished from the other factor, *yclept* 'body' which is *variable*, and therefore the mortal part. Soul has the moral power, or the freedom of election inasmuch as it is *cif*, or conscious power. In this aspect of soul as a moral power, it is found mixed up with *conscience* already dealt with. At any rate *Conscience* as the Divine Power sheds its rays over the Soul, and moral power is thus imparted to it; and under the law, delegated to it so to say, it has to work out the purpose of its existence. It is said again that both *Soul* and *Spirit* are to render an account after death, for behaviour on earth. There is confusion of thought here also. There are no two entities which have to render any account but only one, viz., the Soul, to which Spirit for the time being stands as the adjunct. Forsooth, they go together, for they do always dwell together,

the one as the seat, the other as the mode, and in other correlations ; but the entity on which devolves accountability for its acts is the soul.¹

Then comes the *Fravashi*, with which the Soul is said to unite, and thenceforward to become an indivisible whole. The idea of group-souls comes in here. My own individual soul for example in my body is a group-soul, relatively to the countless conscious (in their own grades) souls habiting my body, each with its own microscopic body, which is *its* body of enjoyment and suffering, just as my body made up of those tiny bodies is *my* body for suffering and enjoyment. Vohu-mano or Brahmā the Demiurge is the macrocosmic (*Brahmānda*) soul again, whose huge body is the macrocosm to which I and my microcosm are analogues. Vohu-mano is thus the highest or Group-Fravashi,² and it is easy to place a gradation of beings from Vohu-mano down to man. The Pitrīs stand somewhere on the scale. Hence they are also Fravashis. The idea seems to be an hierarchy, through which the soul passes to its ultimate goal. In the sense of a Fravashi, descending on man from heaven and accompanying him on his way, it is comparable to the *ātivāhika*, or conveying hosts of the Vedānta. These hosts are certainly of the hierarchy, hence also are they Fravashis. In the sense of the Fravashi being a tutelary spirit that watches over man and protects him, like the

¹ See note A on the *Five Spiritual Faculties*.

² See *Desatir* Pp : 71-72 by

M. Firuzji: The Book of the Prophet Jamshed, v: 58 with Commentary.

Grecian *daemon*,¹ it yields the idea of *antaryāmin* or God dwelling in man as Conscience. Fravashi then would be the principle of conscience dwelling in beings of higher rank than man ; and descending from heaven in the sense that God as the Ultimate is the *fons et origo* of all conscientious Power, already dealt with. The idea of Fravashi establishes a link between God and man as otherwise monotheism or deism shall so have abstracted God from His creation as to be out of all relation to it.

According to Bhāgavata-(or Pāñcharātra, which *par excellence* is Vishnuism) system, *Para* or God Absolute becomes *Vyūha* or the 1st Logos ; then the 2nd Logos is the Incarnational, called *Vibhava* ; the Indwelling God in the hearts of all creatures, called *Antaryāmin*, may be considered as another Logal aspect, which for the sake of classification may be called the 3rd ; and the 4th Logos is the special Presence in material images consecrated by *mantra* and *tantra*, or by invocation and ritual. The *Vyūha*, in the Bhāgavata terminology, differentiates itself into *Sankarshana*, *Pradyumna* and *Aniruddha*, according to the several cosmic functions which they undertake to perform. In man *Sankarshana* is the presiding deity over the *Jīva*-principle, or the 'I,' and by transfer the 'I-making' or *ahankāra*-principle ; *Pradyumna* presides over the *manas*-principle ; *Aniruddha* is the Giver of Wisdom,

¹ Cp. with similar ideas prevalent in Christian theology, e.g., Uriel being the guardian angel or the spirit of

the Sun. In Coleridge's *Ancient Mariner*, he refers to the *Spirit of the South* coming to move his ship.

and hence may be said to preside over conscience or the *buddhi*-principle. The idea of Fravashi as guardian spirit is comparable with the above Vishnuic idea involved in *Vyūha* or the second Logos. The Deities who station themselves in the several principles constituting man are called the *abhimānin* Deities. These Deities preside over the senses of man for example. The idea of Fravashi is also apparent here. As to the theme of *abhimānin* Deities, *Brahma-sūtra*: *Abhimāni-vyapades'as tu vis'eshā-nugatibhyām* [II. 1·5], with all its commentaries, may be consulted by the student.¹

After having thus examined the mixture of philosophy, psychology and eschatology involved in what are called the "Spiritual faculties" of man, it remains for me to note one or two points in regard to eschatology, and bring this First Series to a close.

Heaven. [Garonman, Rashnū Yast etc.]

In one of my previous Discourses I descended on the word *Garodamāna*, and there it was found that it was the highest heaven where Ahura Mazda dwelt; but to Vishnuism which posits a highest Heaven, viz.; *Vaikuntha*, *Garodamāna* would not suffice. I was therefore agreeably surprised to find my view endorsed by Casartelli's *Mazdayasnian Religion*. I find in it mentioned on page 186, that according to *Rashnū Yt. 25-38*, there are Seven Heavens, (1) *Satarpāya*, (*tārā-patha*) that of the stars, (2) *Māhpāya* (*māsa-patha*) that of the moon, (3) *Khurshedpāya*, (*sūrya-patha*) that of the sun, (4)

¹ See note A on Fravashi at End of Discourse.

Anagar Roshan (*anagra-rasmi*) that of the endless light,¹ (5) *Vahishtem ahūm ashaonām raochinghem*,² the bright, happy and blissful abode of the pious (*Deva-pada*), (6) then comes *Garonmāna*, and last (7) the *Hadhana hadhanā Tanasuc*. This description comes more in line with Vishnuic ideals of heaven. I surmise *pāya* is the Sk. equivalent of *patha*=Way, or *pada*=Station ; and *Hadhana Hadhana* is either *Sadana-Sadana*, or the Abode of Abodes, or Mansion of Mansions, or *Sādhana-sādhana*, or the means for the means i.e. God Himself. At any rate the seventh Heaven *Hadhana hadhana tanasuc* answers to the Vaishnuic *Vaikuntha* (Behest) or *Paramapada*. As to the meaning of *Sadana-sadana-tanusuc*, or *Sādhana-sādhana-tanusuc*, i.e. taking *tanasuc* to be *tanuskh*, or *tanusch*, it would mean infinite (from Sk : \sqrt{tanu} , *vistūre*) bliss of, or in, the Abode of Abodes ; if it is *Sādhana-sādhana*, or *Siddha-sādhana* as *Vaishnava*s would put it, it means God, and then the expression *Sādhana-sādhana-tanusukh* would mean infinite God-bliss, or God-infinite-bliss. If *tansuc* is *tanusch*, then in the place of bliss, the word holiness has to be read. Then it would mean the Highest Abode of Holiness. Holiness is certainly Bliss !

Referring to *Rashn* or *Rashnu* Yt. (Z. A. II., S.B.E.) Darmesteter leaves out, in (I)-8 as well as in (XXXI)-38, ‘*upa hadhana hadhana tanasuc*’ untranslated, stating : “I cannot make anything of the rest of the

¹ Cf. *Dádistán-i Díník*. Ch. XXXIV. 3 [*Palhavi Texts*. II. *nam rochishnum.* S.B.E.] ² Sk. *Vasishtam ásam sthā-*

sentence" (*Ibid.* p: 171, note 3.). But here I have suggested a way out of the difficulty by the light which Vishnuism throws on the question. But from Rashn Yt. (XXX) 37, it is clear that Garôdamâna is mentioned prior to *Upa hadhana hadhana tanasus*,¹ in which the holy Rashnu abides, according to the same Yast, (XXXI) 38. Tansuç is also interpretable as *tanusush* or *tanusosh*. This would mean that in the Abode of Abodes, all extension (=*tanu*) which is a property of matter, dries up, that is, ceases (=*sosh*). The state therefore that is reached is immaterial (*a-prâkrita*). Also it would mean a 'bodiless' existence, answering to the Upanishad passage :—

A-sarîram vâva santam [*Chândogya Up*^o : VIII-12-1] or a state, that means where one is not bound by a karmic body, but where one could don any freely-willed body.

In the Rashn Yas't, it is also interesting to note 'stars', 'moon', 'endless Light', 'the holy Ones', 'Garo-demana', and 'hadhana hadhanû tanasuc' mentioned. It is very striking to compare this with the several regions mentioned in the *Arcir-âdi-mîrga* of the Upanishads epitomized in a verse :— मुक्तोर्चिदिनपूर्वपक्षषष्टु-द्वजासाब्दवाताम्शुमद् लौविद्युद्रुणेन्द्रधातृमहित स्सीमान्तसिन्ध्वाप्लु-तः ॥ श्रीवैकुण्ठमुपेत्य नियमजडं तस्मिन्परब्रह्मणस्सायुजयं समवाप्यन-न्दति समं तेनैव धन्यः पुमान् ॥. Mark that *archih* is the

¹ Cp. the word *tanvo* meaning 'body' in *gâthrawaitis tanvo* (glorified body). See Dis.

course II, under the heading : *Eschatological Parallels*.

nearest fire or heart, and if this be compared with Shāyast lā-Shāyast, XII. 5, it will there be found that the soul goes out to the *nearest fire*, then to stars etc.

Who could be Rashnu? It seems to me to be an abbreviation of Ribhukshan=Ribhu (compare Ribhu with Orpheus) [*Rig Veda* IV. 34'5; IV. 37; VII. 37, *passim*]. Rashnu representing truth ethically is equivalent to *rita* and *satya*, traits of Brahman, Cp. *Satyam jñānam anantam Brahma*. It is also well known how Angiras is connected with Mazdāism. Haug says that *Añgra* (Yas. XLIII. 15) are the Angiratas of the Vedic hymns; and that the *Atharvans*, or fire-priests, *Av. Āthrava*, are mentioned together as the authors of the *Atharva-Veda* &c. [P: 294. *Essays on the Parsis*, 3rd Ed: Trübner]. Now mark that Ribhu is the son of Sudhanva, and grandson of Angiras. From these mythology-links, Rashn is in all probability the abbreviated metamorphosis of Ribhukshan; in other words Ribhu is the Vedic prototype of the later Avestan Rashnu.

The symbol of Garudavāhana, or Vishnu riding over Garuda, and Garuda having in his clutches the serpent, may also be advantageously studied. The serpent represents the Ahi or Ahriman, which is killed by Garuda, who represents wisdom, according to the Vedic passages:—

Suparnozsi Garutmān, [*Yajus-Samhitā*, IV. 7'8].

and Vishnu riding Garuda would suggest the highest Heaven above that of Garuda, i.e., Garodemána, or

Garonmāna. One of Ravi Varma's pictures of Vishnu is a significant representation of this symbol, which deserves as careful a study as the symbol of Ranganātha also. Ranga-nātha, i.e., the *Lord of the Cosmic Stage*, sleeps on the coils of the Serpent, and the Serpent (S'esha) rests on the "waters." These two symbols represent Time and Space. If the Serpent is Ahriman, Ranga is his Lord, and Ahriman is thus subject to Ranga's behests,—not an opponent. For symbology on "waters" and "Serpent" consult further my *Lives of Saints* and R. Brown's *Primitive Constellations*. In *Man, whence, how and whither*, the latest Text Book on Theosophy, by A. Besant, it is written [p: 476]:— "Then, onwards yet, after an Inter-Chain Nirvāna, and still there are fifth and sixth and seventh Chains yet to come and to pass away, ere the Day of the High Gods shall decline to its setting, and the soft still Night shall brood over a resting system, and the great Preserver shall repose on the many-headed serpent of Time (=Sesha-Sāyi)." In the Garuda-Ahi symbolism, Ahi the serpent is similarly in the clutches of Garuda, wisdom.

On the theme of eschatology, it is to be noted that Gāthas, Yn. XLVI. 16 and 17 are particularly interesting as parallels to the Vedic passages narrating the congregation of Immortals in Heaven and there chanting the Sāma Metres. In L. H. Mill's words: "they will reach at last the sacred scene where the "Immortals dwell with God"; "That scene, where the faithful sing their praises in perfection, using the true metres," [P: 133. Z. A, III. S.B.E.],

Maya.

AS this Lecture deals chiefly with the metaphysical phase of Mazdaism, it may not be amiss to say a word about the metaphysic of Mâya in the Indian Vedânta, on which a recent treatise has appeared under the name: *The Doctrine of Mâya* by Prabhu Datta Sâstri, and reference to it in Mazdaism.

The doctrine of Mâyâ or Illusion or the Unreality of the Kosmos plays an important part in Sankara's *Advaita* or Monistic interpretation of the Vedânta. But Râmânuja interprets Mâyâ as the *real* phenomena manifested as the Kosmos, and Mâyâ again as meaning God's Will. Judging from what L. H. Mills understands from Gâthas, Yn. XLIII. 2, Zoroaster coincides with Râmânuja. Mills writes thus:--“* * * a prayer is added for the ‘Mâya,’ which recalls the supernatural wisdom of the Indian Hercules, about which much phantastic and highly coloured myth is grouped; but here, with the ever-recurring contrast, the mâyâ is the mysterious *wisdom* of the Divine Benevolence, colourless and abstract indeed, but yet possessing how great religious depth!” [P: 94 Z. A. III. S.B.E.]

What the Indian Hercules (Krishna) says of Mâyâ may be learnt from the Bh. G. verse VII. 14:—

Daivi hy eshâ guna-mayî
Mama Mâyâ dur-at�ayâ
Mâm eva ye prapadyante
Mâyâm etâm taranti te,

and Râmânuja's Commentary thereon, based also on Yaska's Nirukti: *mâyâ vayunam jñânam*. This short note on Mâyâ I presume, will suffice for the occasion.

Dualism.

FINALLY, the philosophy of Dualism, for which Mazdaism is noted is explained in Gâthas, Yn. XLV. 2. In L. H. Mill's words :—“ The ardent prophet therefore declares the utter severance between the good and the evil, the God and Demon. It is a popular Corollary to Yn. XXX, 3-6. The two spirits came together indeed at first to make life, and its negation, and they co-operate, if such a term can be applied to an irreconcilable antagonism out of whose antitheses and friction sentient existence alone becomes possible. Their union consists in opposition, for if they blend, they each cease to be what they are. They are, while upholders of existence, yet separate for ever, and that as to every attribute and interest ” [P: 123. Z. A. III. S.B.E.] and in Pp: LXIX-LXX. Intro : by E. W. West, to P. T., I. S.B.E. are found valuable remarks, in relation to this theme.

The unity of Kosmos as explained by the Visistâ-dvaita philosophy of India, formulated by Râmânuja, seems to be whispered by such words as *advayâ* occurring for instance in the Gâthas, Yn. XXXI. 2. [Vide Foot Note 4 to page 40, Z. A. III. S.B.E.]

The Millennium and Vegetarianism.

AND it is curious in this connection to find it stated in the apocalyptic Bahman Yt. III. 44 that one Hushedar would be born, about 1193-1235 who receives the religion.¹ This millennium is synchronous with

¹ See, P. T. I. S.B.E. by E. W. West, Introd: P. LVI, and Pp: 230 and 231 with foot note.

Râmânuja and his successors in India. One of the names of Râmânuja is Sesha,¹ and Seshadhara (Hushedar) would also be Râmânuja or (Âdi-) Sêsha incarnate. This is at least a fortuitous coincidence, if nothing more. Râmânuja's appearance is also synchronous with the inchoate stage in the history of the rise of the British power in India. And the Parsis who came to India four centuries before Râmânuja must have been witnesses to his age and works. It is also significant that Râmânuja is a vegetarian and worshipper of cows ; and Parsi Scriptures state that when Hushedar comes, "meat is no longer eaten, but only milk and butter, and a hundred people are satisfied with the milk of one cow."² It is also worthy of note that *Desatir* of the Ancient Persian Prophets already recognises the great Indian Vyâsa and Sankarâchârya in the days of Zaratusht [See pages 95, 96, 108 Engl. tr. by Mulla Firuz]. And Râmânuja appears on the scene after the Persian exodus to India after a long absence, and what inferences one may draw from these correspondences and coincidences are left to the judgment of our readers.

All spiritual progress comes from keen metaphysical insight on the intellectual side and ethical insight

¹ Note that Sásân or Sosîosh (=Sesha²) appears after Hushedar, and this would be contemporaneous with the appearance of Yatindra-pravâna, who is Sesha again born after Râmânuja-Sesha. This is not quite fanciful, for see India's close connection stated in p., lxi. [P. T. I.] "Afterwards;

the Kayán King, Varjâvand, advances from the frontiers of India and takes possession of Iran to the great delight of the inhabitants." Also see *Vendîdâd* xix. 15, about Kasava, (where these are going to be born) being situate in the *utmost region of the East*.

² *Ibid.*, p. lviii. *Introduction*.

on the moral side. Both of these must be cultivated. Body is the *habitat* or *locale* for this culture. Its care is thus of paramount importance. Farinaceous and herbaceous food, not carnaceous, Rāmānuja positively holds, alone conduces to spiritual progress, to redeem us from what we are and land us in what we shall be, viz. bliss. Anent the exodus of the Parsis, I find in a book, *Les Parsis* by D. Menant, translated by Miss Ratanbai Ardeshir Vakil, that the Persians had, in despair, to quit the Persian Gulf, and that "Diu, a small town on the Gulf of Cambay to the south of the Kathiavar Coast, was the first port where the refugees landed" [P: 17-18]. This is Gujerat, the scene of Srī Krishna's exploits,—very near is the port of Veraval, which is the Prabhāsa, where the Yádava race was decimated to a man, and where Srī Krishna completed his mission and departed. They were a depraved Kshatriya race, the Yádavas. So they had to share the same fate as the Kauravas. It is to this place the Irānian race, chastened by adventure and struggle, came back, for the purpose, it may be, of the future propagation of good Kshatriyas of the type of Rāma Hvastra. In connection with this thought, it is interesting to note the name Pârthians—the old Persians who held sway from Pârtha. The only Kshatriyas saved by Krishna are the Pârthas, i.e., the five sons of Prithâ, who was probably a Pârthian princess. Then from Diu, the Irâniāns moved to Sanjan, a territory at that time subject to the Jadi Rana, probably Jayadeva as Dr. Wilson suggests, who reigned in Gujerat.

from 745 to 906 A. D. When called upon by the Rāja to summarise the duties pertaining to their profession or religion, they entered in a list prepared by them, article (4): "We honor the cow," and article (10): "We practise ablutions with *gao-mūtra*, (i.e., *Nirang*) one of the products of the cow." [Id. pp. 21-22].¹ In having been restored to the bosom of a cowherd (i.e., Krishna) and in having vowed to a Hindu prince to worship the cow, my Irānian brothers ought to lend their ears to the appeal of a Vishnuite like myself asking them to follow the food regulation advocated by Srī Rāmānuja as imperative for spiritual progress. For vehement imprecations against beef-eating and kine-killing, I finally call the kind attention of the Irānians to their Gāthas Yn. XXVIII. 6. 6. [Z. A. III. S.B.E.]

Ethics come more naturally to the vegetarian; and ethics is *par excellence* the pride and glory of Mazdaism. Even Buddha of 600 B. C. seems to have drawn the inspiration for his pure ethical system from that school. Probably he himself came from Irānia, if not an Irānian himself, as some accounts hint. In the eight-limbed spiritual progress of the Vedānta, *yama* and *niyama* constitute the ethical *fundmentum* on which spiritual progress is rested. *Humata*, *Hukta* and *Huvarshta* is the Zoroastrian *credo credorum*. Pure food is the basement on which *niyama* and *yama* are reared. Hence its pre-eminent importance for all

¹ See note C. Kine, to Dis-course I. K. S. Jassavala's letter of Feby :21 since receiv-ed, brings the glad news that his appeal to the Secretary of State for India has been trans-mitted to him by the Viceroy Lord Hardinge (in re Kine).

spiritual progress. By practising it, you will join the ranks of the Vaishnavas who are your best friends and well-wishers; for Guzerat is pre-eminently that Vaishnava country which gave you refuge. To this country therefore, i.e., India, you Iranians owe a sacred duty.

Finale

THE 2nd Series of these Discourses shall consist of Discourses, I on God; II on Soul, III on Metaphysics of the Moral Law; and crowning the whole course IV on the Law of Grace, as Vishnuism presents them. I cannot close this paper before endorsing the views of L. H. Mills on the valuable contribution which a Providence, by its Dispensation of Zoroastrianism, has made for humanity, to wit :—

“An additional word seems called for as to the results of Zarathustrian theology. Besides its connection with the modern philosophy through Gnosticism which has been already noticed, a relation between it and the Jewish theology since the Captivity has long been mentioned. The hagiology, the demonology, the temptation, the parables, the eschatology, have all been supposed to show traces of the time when Persian power was dominant in Jerusalem, and with it, Persian literature; but the discussion of such questions requires separate treatises.”

“As to the general benefit which has resulted from Zarathustrianism in the past, few recollections need to be added. If the mental illumination and spiritual elevation of many millions of mankind, throughout long periods of time, are of any importance, it would require strong proof to deny that Zarathustrianism has had an influence of very positive power in determining the gravest results. That

man should be taught to look within rather than without, to believe that suffering and sin do not originate from the capricious power of a Deity still called "good," that the "good thought, word and deed," should be recognised as essential to all sanctity, even in the presence of a superstitious ceremonial, that a judgment should have been expected according to the deeds done in the body, and the Soul consigned to a Heaven of virtue or to a Hell of vice, its recompense being pronounced by the happy or stricken conscience, these can never be regarded by serious historians as matters of little moment, and if, on the contrary, they are allowed to be matters of great moment, the Zend-Avesta should be revered and studied by all who value the records of the human race." [Pp: XLVI-XLVIII. Z. A. III. S.B.E.]

A last word I have to add is this that by the presentation made by means of this set of four Discourses, I think is sufficiently controverted the opinions of scholars, Western or Eastern, that between Zoroastrianism and Bráhmanism there are no analogues. If they still persist in claiming isolation for any particular creed, they may as well attempt to establish one God for each creed, and that God springing into existence with the birth of that creed and dying with its death. The opinions of those then who see no analogies are like the opinions of blind men who aver that there is no Sun. God is one, humanity is one; and diversities are but truths partial, which combined give us the Universal Religion. Let me quote Tennyson's Lines :—

" And men, through novel spheres of thought
 Still moving after truth long sought,
 Will learn new things when I am not."

[*The Two Voices*]

I cannot again close this series of papers before endorsing the opinion of Mr. Arthur Henry Bleek, the 1st translator of Spiegel's Avesta (1864), on the Mazdayasnian Religion :—

" A religion which is probably as ancient as Judaism, and which certainly taught the immortality of the Soul and a future state of rewards and punishments for centuries before those doctrines were prevalent among the Jews,—a religion which for ages prior to Christianity announced that men must be pure in thought as well as in word and deed, and that sins must be *repented* of before they could be atoned for—a religion whose followers were forbidden to kill even animals wantonly, at a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary Deities,—such a pure and venerable religion is one which must always command the respect of the civilized world, and of which a Parsee may well be proud." [Pp. XVIII-XIX, Introd: to *Avesta*, Vol. I.]

Sāntih.

Note A. (See page 244).

The Five Spiritual Faculties.

GEIGER'S rendering of *baodhágh* by spirit is perhaps responsible for some more confusion. If a Hindu had the word *baodhágh* before him, he would have translated it as *buddhi*, which is radically connected with *baodhágh*, and by the English word Intellect, Will or generally mind. Spirit is a term, which, save for God and Soul, is a misnomer for any other principle. It is, as here applied misleading. Be it the Eastern Vedântic or Avestan, or the Western psychologic or scientific, this much is clear that there are definite ideas universally recognised by all, and falling into a graduated series, embraced by such expressions as God (or Spirit), Soul (Spirit), Mind, Life, Body. *Daéna* could be equated with Spirit, Soul with Soul (which is not merely "a moral power," and no more), Mind with the Spirit (of Geiger), Life with Vital Force; and body is equal to body, about which there is no controversy, for it is a solid fact about which there is much agreement. Spirit is the Primal Evolvent,—the first evolute whereof next is Soul, second Mind, third Life and fourth Body. The Primal Evolvent permeates all and it is the Existence, Necessary; the others are directly or indirectly Its Evolutes and but Existences, Contingent. *Fravashi* is but a higher Soul, and Mazdaism categorises it separately, for purposes of convenience. In the Vedântic division of *Antahkarana* already considered which is broadly the Mind, *Buddhi* a faculty of it is primarily the *locale* of Ethics. Soul through this faculty particularly manifests its moral nature. In classifying the *faculties* of the Soul, Geiger gives one of the faculties themselves the name Soul, calling it as the 'moral power'; whereas Soul is Soul, the substance whereof a faculty or

attribute constitutes the 'moral power,' which functions according to Vedānta in one of the realms of the *Antahkarana* or the Mind, which is given the name *Buddhi*, or the faculty of discrimination and judgment—the moral power, the *Avastan baodhdagh*. Accordant with the enumeration above made, we have, instead of the faculties of the soul, a series of five distinguishable Principles. Spirit, Soul, Mind, Life and Body, each one of these embodying many functions. Geiger, in selecting names attributable to *substance* for expressing *attribute*, has caused inextricable confusion. He could not perhaps help it, if we may judge from the nature of psychological notions. [See p: 137 ff Casartelli's *Philosophy of the Mazdayasnians*]. However the matter has now been considered in the light of Vedāntism; and in so considering an opportunity has, I trust, been afforded to examine into the *prædicabilia* of the subject. The Series: Spirit, Soul, Mind, Life and Body are distinguishable from each other even as the seven colors of the spectrum (for an analogy), but we cannot, as far as I know, definitely state how and why the one insensibly passes into the other, and where a distinct line of demarcation may be drawn, (and why each color produces a distinct sensation of its own), exercising at same time other functions distinguishable from one another. But this is a fact, that when all the seven colors are separately painted on a disc and whirled round, it produces a combined sensation of *white* on the retina. The result of all the blended colors is white, not *black*. Even so may be conceived the moral end of existence, which in parts alone exhibits distinct varieties. In this connection, one noticeable fact is the polarities, which the two ends of the series, from Spirit to Body, display. It is customary to consider these two as in anti-

thesis, and yet, Spirit, by the fact of its being the *Evolvent* or the *Primum Mobile*, is in a sense *material*, and on the other hand, Body the other end of the series, as being the *evolute* from that Spirit, is in a sense itself *spiritual*.¹ The division into catagories is after all a human convention. The terms employed betray contradictions, and yet a harmonious relation subsists through them all. However, the antipolar or antithetic position occupied by Spirit and Matter may be graphically represented thus, for purposes of comprehension and inquiry; though the question why they should be supposed to be thus antinomial is, so far as our knowledge goes, likely for a long time to remain a standing conundrum. Truth is Unity. From It we make ideal abstractions of Pluralities, in order metaphysically to understand Its complicate workings. Here is the graphic representation of the Vedāntic analysis.

¹ Cp. *Aditi* represents Infinity or Extension, indicating what is extended or matter plastic or receptive, and *Daksha* represents Creative Force, Energy or Spirit, or that which imprints or implants. And yet *Aditi* is born from *Daksha*, and *Daksha* from *Aditi* !

अदितेर्दक्षोऽजायत ॥

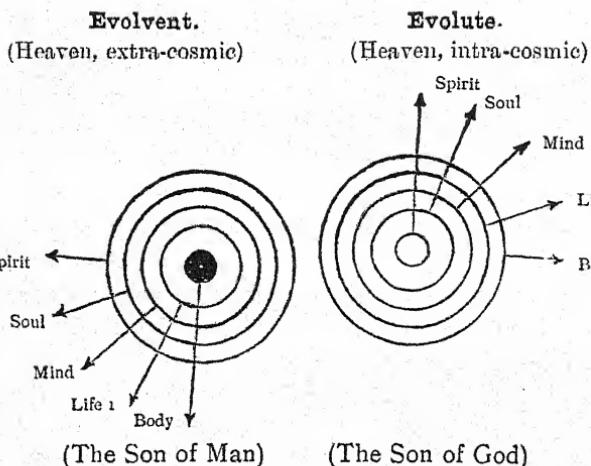
दक्षाददितिःपरि ॥

[R.V. X-72-4].

The final results of all philosophy are thus stated by Hegel in his *History of Philosophy*, Vol. III. p. 545 :—“The pre-

sent standpoint of philosophy is that the Idea is known in its necessity; the sides of its diremption, Nature and Spirit, are each of them recognized as representing the totality of the Idea, and not only as being in themselves identical, but as producing this one identity from themselves; and in this way the identity is recognized as necessary.”

In *Secret Doctrine* I. 693, it is stated that ‘Spirit is Matter on the seventh plane; Matter is Spirit at the lowest point of its cyclic activity.’



These two diagrams combined explain the Nārāyanic conception of the Cosmos. It shows in metaphorical language, that all Nature is the Living Garment of God ; our body, His Temple ; our mind, His Tabernacle ; and our soul His Mirror. The more morally is the son-mirror bright, the more does it reflect its parent-God.

The remarkable thing now is that mind is, according to Vedānta, the *Antah-Karana* or the inner instrument of the soul, for expression ; and it is counted therefore as a material faculty (the sensorium) and yet fulfilling psychical functions. The latest scientific findings on ether, as voiced forth by Sir Oliver Lodge confirms this Vedāntic conception. The following which he writes is pregnant with meaning :—

¹ Life or Vital Force (*prāna*) is a Principle distinct from chemical and other physical forces, for the latter fail to explain away the fundamental vital phenomena. See *Vital-*

ism in any modern dictionary. What distinguishes (generally) the vegetable from the mineral kingdom is *Life* ; and (generally) the animal from the vegetable, is *Mind*.

"The universe we are living in is an extraordinary one; and our investigation of it has only just begun. We know that matter has a psychical significance, since it can constitute *brain*, which links together the physical and the psychical worlds. If any one thinks that the ether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him." [P: 114 *The Ether of Space*].

Put *mind* in the place of *brain*, in the above passage to represent the psychic side of brain,—brain being the physical side of mind—, the Vedantic conception of mind being quasi-material will become clear.

When therefore the soul departs from the body, it only does so from the *gross* body, but life and mind which share the double character of subtle bodies and at same time semi-intelligent so to say *sui generis*, accompany the soul. The body that is shed is only rid of the group or collective soul which has departed but otherwise that body is instinct with the distributive souls. The Fravashi is an evolved higher soul, standing between spirit and the disrobed soul, to conduct it to the state of its deserts. Fravashi does not therefore answer quite to the notion implied in *antaryāmin*, or Inner-Guide,¹ which is Spirit (God) itself indwelling the soul, according to the diagram above delineated. Whether it be Mazdaism or Vishnuism, Buddhism or Christism, Taoism or Shintoism, in each and every system will be found a scheme of psychological eschatology, the presentation of which in racial and linguistic expression may vary, but a unity or keynote of the same idea viz., that the soul survives the bodily dissolution, carrying with it some trou-

¹ See note B on Fravashi.

seau of its pre-mortal comportment, is a salient tenet in them all. Although it cannot be argued, there is a reasonableness in believing that such defined categories of our existence given us as empirical data, viz., mind and life,—a psycho-physical entourage of soul—accompany it on its journey, containing in them all the elements *daēna*, the *Humata* etc., series, and all past reminiscences (*chitta*) and *Fravashi*, as determinants of the next sum of activities to be displayed on the field (*kshetra*) of the Cosmos, for which the Soul has rendered itself liable. As science tells us that there is no *vacuum* in nature but all is *plenum*, there is no such entity as ‘annihilation’ in the vocabulary of God. As Sri Krishna assures us in the Bhagavad-Gītā :—

Pârtha nai-v-eha nâ'mutra
 Vinâsas tasya vidyate
 Na hi kalyâna-krt kaschit
 Durgatim tâta gacchati. [vi. 40.]

i.e., “Hear, Pârtha ; no effort ends in negation, either here or elsewhere. No man with an output of good can meet an evil goal.”

That with the departing soul, its psycho-physical entourage accompanies, in whatsoever manner sages may severally present this conception in their systems, is the datum demanded for eschatological purposes. The *Fravashi* is an element in this conception, howsoever ill-defined. Outer semblances may disown and even repel each other, but in the innermost hearts lurk ineradicable hopes, longings and aspirations, correlating the living but gloomy present with a rosy future,—nor too is the dead past quite unrosy, inasmuch as one often wishes to exhume many events interred therein for at least his recapitulatory delectation,

Note B. (See Pp: 246-263).

Fravashi.

ON further reflecting over this term¹ in relation to the ideas implicated by it in the Zoroastrian system, I very much suspect that it is either Pūrvarshi, i.e., prior or elder Rishis, or Pra-vaha, which is the rudiment of Pravāhaka, the latter conveying the same meaning as Āti-váhikas. In the former sense, it means the ancestral souls related to us, the Pitris and others. The word Pitri is difficult to evolve from Fravashi, but the other two renderings given are more natural, philologically. The second rendering is permitted on account of the exchange between Zand and Samskrít, of the sounds *s* or *sh* and *h*. The term *Rishi* is not quite applicable to those who are our ancestors or Pitris, but (archically) points to angels and archangels, or what are called the Nityas or Eternals in the Vishnuic hierarchy. The Vedic passage supporting this view is :—

Yatra-rishayah prathama-jā ye purānāḥ

(*Taittirīya Samhitā*, IV, 13).

i.e., 'where (dwell) the Rishis, the first-born, the archaic.' In the Gáthas, the expression occurs: 'Farohars of the Poridakeshos² and Nabanzadishtas.'³

¹ This word, I must confess, is very fluid; that I am right in so judging is borne out by Casartelli (See Pp: 83 ff, *Philosophy of the Mazdayasnian Religion &c.*):—'There are few subjects which present more difficulty' says he. Prof. de Harlez is said to have treated the subject in a complete manner in his *à l'Avesta*.

² In the 1st word Porio-

dakeshas (Poridakeshi) I read *purodakesayah* or the "Ancient Sleeper over the waters," meaning for Vaishnavas the Kshirābdhi-Sayí,

[Continued on p: 266.]

³ There is an important kinship which through this name is traceable between Vishnuism and Mazdaism, Nābhānedishta is one of the

[Continued on p: 266.]

The second sense Pra-váhakas, conveys the sense that the Fravashis are the hosts or ranks belonging to the Áti-váhikas, i.e., conveyers of the liberated soul to Heaven. Also it seems to mean though rather remote, the *Antaryámīn* or

[Footnote 2 of p: 265.]
or the Sleeper in the Milky Sea—the First Logos *Vyúha*. If Poriodakeshi is that of religion in which Zoroaster was born, it means the old Vaishnava Religion, in other words Vaidic religion to which also Hoam (*Homa*) and Barishma (*Barhish*) belonged. Poriodekeshos also mean those angels who dwell with the Lord in the Milky Sea. The reading of the Vedic Nábhá-nedishta through the other word Nábanazdishtas is beyond doubt. The "Milky Ocean" hinted by the word Poriodakeshos is justified by the Mágā-origins given in the 2nd Discourse.

[Footnote 3 of p: 265.]
sons of Vaivasvata Manu. He was deprived of his share of patrimony by the other sons, on the plea of his devotion to a religious life; and hence his full name was Nábhágá-nedishta. He assisted the descendants of Angiras in a sacrifice, and all the wealth that remained at its termination was presented to him. (See *Aitareya-Brahmana* and *Sri Bhágavata*). In the Vedic traditions Atharván-ángirasas are mentioned together. Atharvans or Athravans are the Mazdaists, and Angiras is the reputed author of many Vedic hymns—one of

the seven Rishis during the reign of the first or Sváyambhuva Manu, and is an epithet of Agni or Fire or Father of Agni, both words being derivable from *vāng*, *āñch* to go. Atharvan is a priest who like Prometheus (==Pramantha == attrition of the two fire-producing sticks, the *arani*) brought Fire from Heaven. He is the eldest son of Brahmá to whom knowledge of God (*Brahma-vidyá*) was revealed. At a later period Atharva is the same as Angiras. Now why Nábanazdishta appears in the Iránian Scriptures as a distinguished personage, and in relation to Fire is evident. The compound Atharva-Angiras seems to be the best Vedic evidence proving the cousinship of the Zoroastrians and the Bráhmaṇas. It is also worth noting that Angiras has a daughter by name Anumati. Compare this word with Ahunavaiti (?). The hymns of the Atharva-Veda are called Angirasas; and the Angirasas are specially charged with the protection of sacrifices conducted according to the Atharva-Veda. Association of the descendants of Atharvan with the Angirasas has given birth to the joint name Atharv-ángirasas. See Footnote 1, on Atharva, p. 224.

He who enters the human compound,—the *hárda-purusha*, [read the Upanishat passage : ‘Anena jivenā ’tmanā ’nupravisyā, nāma-rūpe vyákaravāni.’ [*Chhándogya Up.* VI. 3. 2]. I was surprised to find that on casually opening Mr. J. J. D. Jamasp Asa’s translation of Casartelli’s *Philosophy of the Mazdayasnian religion* (P. 83), variants of Fravashi, such as Frohars, Farohars, and Fravâhars exist, justifying my intuitionally surmised *pravâhâs* or *pravîhakâs*. If between Mazdaism and Vishnuism, there are only one or two coincidences, they may be called fortuitous. But when a legion of them is discovered, what is the inference?

On referring to Bundahis I. 8 [P.T., V, S.B.E.], Fravashi is said to be (1) a primary idea; and (2) that they are spiritual existences who remained three millenniums unthinking, unmoving and intangible. The (1) *Primary idea*, if it may mean the same as Plato’s Eternal ideas, is the Logos, the “Word”, the Elder Souls who never become bound souls, the Kumâras. The second idea is almost exegetical of the first and can be reconciled with the “Logos” or “Word” appearing in flesh, after æons of meditation in the ideal state, in order to help younger souls.

In short, the Fravashi may be either identified by any of the 4 Logal derivations from the absolute Godhead, the *para* &c., as shown in the body of the paper, or subordinate powers emanating from the Logal-powers which stand between man and God, as a ladder by which man may successively scale to God.

As already shown in the body of this Discourse, the *Antaryâmin*, or the Immanent dwelling of God at the core of every particle, or as the spiritual nucleolus of every cell, is also postulated by Zoroastrian philosophers. For

example, S. N. Kanga writes in *Asha*, Karachi, P: 313, May 1911 thus :—

“ It appears to me that the fact of the Almighty working in the world could not have been better exemplified than by the fact of Fravashis sustaining the world through their exertions. This will explain how Ahura Mazda can be spoken of as *avi-tanyo*, i.e., as immanent in everything, and can thus come into much closer contact with human beings than is ordinarily supposed to be possible in Monotheistic Religions ”.

Another Parsi savant Sheriarji D. Bharucha brings out the idea of *Abhimāni-Devata*, or Presiding Deity, which I have alluded to in the body of the word. His words, as I find in his book: *A brief sketch of the Zoroastrian Religion and Customs*, pp: xlii-xliii, Appendix E, are to the following effect :—

“ Later on with the pre-Zoroastrian ideas of deities presiding over natural objects, the old Aryan ideas of ancestor-worship revived. It was as the result of this conception that next to the Yazats, the adoration of Urvānō (souls) and Fravashis (the spirits) of good and holy persons was established. ‘Urvan’ means simply the soul, but Fravashi is the soul’s peculiar power, figuratively conceived as its consort, which constituting its personality enables it to distinguish itself from all other beings, especially by performing certain noteworthy great and good deeds, mostly those of vanquishing the evil and preserving the good in the world. This peculiar power of every being was believed to be (like the Yazatas) a spiritual being distinct from the soul. Not only men but all animals, nay even the sky, water, earth, fire, and heavenly beings are considered as having

each a Fravashi. The word ‘Urvan’ is masculine, and the word ‘Fravashi’ is feminine. Hence in course of time they came to be regarded by a confusion of ideas as a sort of inseparable twins, and also as two names of the soul itself. As the spirit of Zoroastrianism discards everything evil, only the Urvans and the Fravashis of the good are honored and praised. Before the birth and after the death of every holy being, his or her Fravashi, not having had to do its own proper work ordained by God, is believed to remain disunited from that being, and therefore employed at that time in protecting the creations of Ahura Mazda against the attacks of Angro-mainyush and Daēvas who attempt to destroy them. Hence the ‘Fravashis of the holy’ are respected as guardian spirits of the world.” The *Dikpálas*, the *Yamas*, the *Kumáras*, the *Manus*, the *Prajápatis*, the *Rishis*, the *Pitríes*, all ordained by God for the establishment of Dharma (Daēna), all, under the view taken by Mr. Bharuchā, come to share the import of Fravashi.

A Supplementary Note.

On Haurvatat.¹

On the word *Haurvatát*, see Rig-Veda X. 36-14, VI. 56-6., where *Sarvatítî* occurs. *Tátih* means continuity, auspiciousness, offspring. *Haurvatát* would thus mean all-prosperity including health as a matter of course.

Sántih.

¹ See previous Discourses touched upon where this word has been